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BRITISH AND FOREIGN SCHOOL SOCIETY.

The Annual Meeting of the British and Foreign School Society was held at Exeter-hall on Monday last, at twelve o'clock.

Mr. DUNN, the Secretary, said: I beg to state that, in the absence of Lord John Russell, Mr. Samuel Gurney, the Treasurer of the Society, will take the chair of this meeting.

The CHAIRMAN said: My Christian friends, this meeting will sympathize one with another in regretting that no member of the noble house of Russell is present on this occasion. I can assure you that this circumstance does not arise from any diminished interest in the cause of education, or in this particular institution, but simply and solely from the eminent position which is now occupied by Lord John Russell, on account of which it would not be suitable for him to take the chair on the present occasion, and no one present would desire to see him in an inferior position [hear, hear]. I feel very inadequate to perform the duties of this meeting on an occasion of no small interest to this Society [hear, hear]. I have the happiness to state, that we meet under very favourable circumstances. The Report will show, that the operations of the Society have not merely been undiminished, but increased in extent, and that the funds are in a satisfactory state [cheers]. I doubt whether, from the commencement, the Institution has ever been in a position in which it was capable of doing greater good than it is now. I most heartily and earnestly desire that nothing may occur to mar its usefulness in any way, but that, on the contrary, there may be everything to strengthen and increase it. There is one subject to which I must shortly allude, of stirring interest at the present day—I mean the educational measures of the Government [hear, hear]. There is no one present, I think, who does not feel the importance of those measures, and admit their bearings on our Society. Of such importance have they been considered by some, that a meeting has been advertised to be held on a future occasion, in which their bearing on our society is to be more closely considered; the object being to give a full and fair opportunity for a right discussion of them. That being the case, I trust all will unite in thinking that the present is not a favourable time for making any strong allusion to those measures, and still less for coming to any resolution respecting them. Many reasons might be urged in favour of this view, but there is none more powerful than the consideration that this meeting, from its very nature, cannot become a deliberative assembly. It can only be an assembly to receive information, and the votes of an assembly like this cannot be based on that intimate and close discussion from which we could hope to come to a sound and discreet decision [hear]. Furthermore, if the assembly were to come to any decision, the subscribers to the institution would have a legal right to object to it. I don't say this with a desire of avoiding a right and proper discussion; but what I wish is, that the discussion should be right and proper whenever it comes on [cheers]. Let me repeat, therefore, my desire, if I have a right to express one, that there will be a general care to avoid any strong expression of opinion on a subject for the discussion of which a day has been appointed. I have only now to congratulate the meeting on there being so large a number present, and to express my desire that this occasion may tend to increase the society's power of doing good.

The Secretary then read the advertisement referred to by the Chairman.

The Report was then read to the meeting:—

It stated that the principles on which the Society was originally established embodied three leading points; 1st. The daily reading and teaching of the Holy Scriptures in the schools, to the exclusion of the catechisms or other formularies of the various religious denominations. 2nd. The guarantee of liberty of conscience, by leaving the parent to decide what Sunday-school or place of worship the child should attend. And 3rd. The maintenance of local, as opposed to central government, by leaving to each separate Committee the power of electing its own teachers, and, in all respects, directing and controlling its own schools. The proceedings of the General Committee in London harmonized with these views, neither Churchmen nor Dissenters being recognized as such; and the reports of the branch associations evinced a watchful guarding against the violation of the fundamental principles of the Institution. During the past year, the model school for boys had retained its high character unimpaired; and the friends of the Society were indebted to Mr. Crossley for his continued attention to its interests. Seventy-eight boys had been admitted during the year, making the total number received into the school since its foundation 29,595 [cheers]. The normal school for young men had been sustained with vigour, and the classes had been crowded with diligent and attentive students. The

number of students in training had been 233; of these, forty-four were in training when the last Report was presented; 189 had been received since that date; 147 had been appointed to schools; 23 had, from various causes, withdrawn from the Institution; and 63 were on the books on the 1st of April last. The conduct of those who had been appointed to schools was generally satisfactory. The normal school for female teachers was also flourishing. During the year, 152 had been under instruction, and 37 remained on the 1st of April. 146 new schools had been opened during the year in 130 different localities. Of these, 32 had been established either in the mining or the manufacturing districts; 49 in towns and villages in the agricultural counties; 11 in London or the neighbourhood; 6 in places in this country not falling under either of the foregoing descriptions; and 48 in North and South Wales. Six gentlemen had been more or less employed during the year in visiting, inspecting, and reporting upon schools of the Society; and the Committee attached great importance to their labours. Mr. Phillips's endeavours to originate local effort in North Wales had been attended with great success. During the time of his connexion with the Society, 51 new schools had been established through his exertions, of which 23 were held in rooms erected for the purpose. 48 schools had been opened in North and South Wales; and 83 were now in operation. The grants of the Society for schools in England and Wales amounted, during the year, to £991 3s. 3d. Attempts made to obtain an increase of funds had not been attended with the desired success, local claims being often pleaded as the excuse. Under the head "Foreign operations" it was stated that assistance had been afforded to several schools. Letters had been received from Montreal and New Brunswick of the most satisfactory character. Schools in Van Diemen's Land included 1,313 children. As the result of mature deliberation, and a conviction of the necessity for such a step, the Committee purposed commencing four branch Normal Schools. The first of these it was proposed to plant near the centre of the great cotton manufacturing; the second in the heart of the clothing districts; the third in what was called the western district; and the fourth in the eastern counties. The sum required for this purpose would be large. Twenty thousand pounds would probably be required for the purpose of raising suitable buildings and supporting the schools for the first year. The Report, near the conclusion, contained the following words:—"And your Committee, therefore, once more appeal for increased pecuniary aid. If it be afforded they will proceed onward with energy and hope; if it be withheld their operations must of necessity be limited, and their principles, instead of spreading through the community, will be enchain'd in their progress, and enfeebled as to their influence. Such a result might well be regarded as a public calamity; but it will be inevitable if the friends of education, merging their differences, do not as one man unite, and by the devotion of their time, their influence, and their property to the work, seek to promote the instruction of their poorer neighbours in sound and scriptural principles."

It appeared from the cash account, that the receipts for the past year had been £14,742 11s. 10d.; while the expenditure had been £14,463 19s.

Mr. GEORGE CLAYTON, minister, said: I rise to move—

That the Report, an abstract of which has just been read, be adopted, and printed under the direction of the Committee, and that the following ladies and gentlemen do form the Committee for the ensuing year. (The names were afterwards read by the Secretary.)

Sir, after the sentiments this Report has embodied, and the interesting details it has announced, I feel that the duty which devolves upon me is an easy and a pleasurable one; and I have not the slightest doubt that the hearts and minds of this numerous assembly will be unanimously in favour of the motion. Amidst all the vicissitudes to which the Society we are met to uphold has been exposed during the lengthened period of forty years, it has always held on its way, steadily attached to the first principles on which it was established, and only anxious to move forward with the increasing development of the public mind on the great subject of national education. It is made apparent by the Report, that there still exists in this land a prodigious amount of ignorance. The extent of that ignorance will, of course, be different in different localities; and there will be less of it in the large provincial cities and towns than in the rural districts. In the latter, the degree of ignorance which still prevails is most painful to contemplate. It is only necessary for gentlemen to make the rural districts the objects of their special attention, and so mingle freely with the peasantry of our country, to feel convinced that much, very much, remains to be done [hear, hear]. If the statistics of our prisons are to be relied on, if the inquiries which take place in our courts of judicature are to have any force, it must be admitted that there is still a great deficiency of education. A vast proportion of our British fellow-subjects—not to speak of the inhabitants of the sister island—are in a state of gross and palpable darkness—a darkness which may be felt. Moreover, I think it is clear that this state of things is mischievous to the civil and religious welfare of the country to which we belong. It is admitted that ignorance is the parent of crime, that it generates sloth, produces habits of sluggishness and sordidness, and forms a hot-bed for all those anti-social principles which endanger the prosperity and stability of nations. If there be any one who can look with complacency on ignorance, and tell us that "ignorance is bliss," or any one who can look even with indifference on the prevail-

ing darkness, I, for one, envy not his feelings; for I am persuaded that "the people is destroyed for lack of knowledge" [hear]. Then, Sir, if this be the actual state of things, I ask, is it not the duty of every subject of the British Crown—every citizen of this free land—is it not the duty especially of every Christian who can take the gauge and sounding of the moral condition of the people, to endeavour to remedy these evils, and for that purpose to supply that which alone can effectually remedy them—a sound Scriptural education—an education based on the principles of that book which contains in itself all the seeds of holy thought, and all the elements of moral and religious action? How is it possible to act even upon the moral sense, by which the safety and happiness of a people must be regulated, except by educating them in the principles of that book which has "God for its Author, and salvation for its end." It is our happiness to live in times when the Bible is no longer chained in cathedrals and churches, to be peeped at occasionally by the common people, and to be regarded as a sort of talismanic charm or spell. Through the magnificent machinery of a sister Institution, the price of the Bible has been so reduced as to be brought within the reach of the humblest and poorest classes, and it is not at such a time that the Bible should be thrown overboard, on the ground that it does not form a necessary element of education. Now, I am not one of those who are for passing another half century or century before making a vigorous and united effort for the enlightenment of the people. I am not for consigning over my fellow-subjects to some remote and indefinite period, when some instruction may, in some way or other, be provided [cheers and laughter]. I would act upon the well-known Latin adage, "*Bis dat qui cito dat*." That destroyer, ignorance, is abroad, shedding its blight over the face of society, and carrying destruction in its train, and in this matter, as well as in others, it behoves us, whatsoever our hand findeth us to do, to do it with all our might [hear, hear]. The Report has told you what the Society has already done through the blessing of God. It has told you what the Society is prepared, and is preparing to do, in the hope that you will sustain its operations, and, by a united effort, increase its funds; and it is for us to look forward to what, by the Divine favour, it will have accomplished when its legitimate object is realized, when the dark night of superstition has passed away, and when the people of Britain, as it was said of some of old, "The children of Israel have light in their dwellings: arise, shine, for thy light has come, and the glory of the Lord has risen upon thee." Might I say one word on the vast importance of harmony and co-operation in this blessed work? Far be it from me to insinuate that there should be anything like a compromise of any important principle on the part of any one [loud cheers]; but while we remember that an inglorious compromise of principle should be as far from us as the east is from the west, there is still a great Christian duty to be performed. I mean the duty of forbearance [cheers]. The constitution of the Society has been admirably explained and illustrated in the Report. This was not a Society formed to give pre-eminence to any particular view entertained by one sect, party, or denomination; it is a harmonious combination of all sects, all parties, and all denominations, for one common object, for one common good. "See, therefore, that ye fall not out by the way." Take heed of the apples of discord strewn in your path; and let it be your concern, while you maintain every sound principle with unflinching firmness, to put on that "charity" which is "the bond of perfectness" [cheers]. There are some subjects on which it is most difficult to form an opinion. When we see that wise and good men, and sound logicians too, are led to draw different conclusions from the same premises, it should teach us that no mere man is infallible, and that no mere man, therefore, should claim infallibility. We call ourselves Protestant Christians; but it has been said of us, that every one of us has a Pope in his belly [laughter]. Let us take heed of Popery in this sense. So far as the British and Foreign School Society is concerned, my cry is, "No Popery!" "No claim of absolute infallibility!" [cheers]. "Think, and let think." Let no man be told that he is unfaithful to his principles and his colours, because he cannot conduct this bloodless warfare in exactly the same mode, and with the same views, that others may feel themselves constrained to do [hear, hear]. I have no intention, however, to draw this meeting on to debatable ground [hear, hear]. I merely plead for the spirit of love and mutual kindness, without which, I am confident, it is impossible to get through the world peaceably, harmoniously, and usefully. Under these impressions, I most cordially move the resolution before the meeting.

The Hon. VERNON SMITH, M.P., said: On rising to second the motion which has been so ably made by the rev. gentleman who has preceded me, I cannot help feeling regret, on grounds peculiar to this Society, at the absence of so many persons who have been present on former occasions, and who might have addressed you so much better than myself. I cannot help regretting the absence of our noble Chairman, Lord John Russell [hisses and uproar, mingled with cheers]. I cannot

help regretting the absence of Earl Grey [renewed uproar and interruption]. I cannot help regretting the absence of those more experienced and able speakers than myself, who have habitually addressed you on occasions like the present. But, gentlemen, we must look at this matter on public grounds. Her Majesty has chosen our Chairman as her Prime Minister, and we cannot ask the loan of him even for a day to occupy the chair [hear, hear, and cheers]. Those to whom I have alluded are in a somewhat similar position to some of whom we have heard in the Report, who having obtained for themselves better positions in life, naturally determined to leave what they were previously occupied with to inferior hands [laughter]. I attend here for the purpose of giving my humble but firm advocacy, and my earnest though feeble support, to the noble principles enunciated in the Report—those principles which have been carried out in all the Society's operations, and which, while they do not exclude the teaching of religion from the schools, do embrace every persuasion of religion in the attendance at those schools. Without entering into any controversy as to whether secular education could be safely established throughout the land, without religious education being considered as a part of it, I cannot help thinking that it is more consonant with the feelings of the people of this country that religion should always be combined with every species of education ["hear, hear," and cheers]. I came here doubting what would be the result of this day's meeting, and what course would be pursued; and I was ready, if the occasion should arise, to state my own opinion, wherein it was favourable and wherein it was adverse to the conduct about to be pursued by this Society, as regarded the Government plan of education. But I was most happy to hear the words of wisdom which fell from the chair, deprecating all such discussion on the present occasion [hear, hear]; not, be it observed, repudiating it altogether, but reserving it for an occasion when we shall be more competent to ascertain opinions, and when we shall be more capable of entering into a more concise and close argument than we are now. I think I should be saying nothing disparaging of the present meeting, if I were to declare that, with the numbers which I see around me, anything like close argument, or anything like an exact appreciation of the wishes and votes of every person in the assembly, it would be most difficult to secure; and I must say that, considering the inopportune of the occasion, I heard, with great satisfaction, that the question was not to be discussed this day. I perceived, however, from the slight straw thrown up by the reverend gentleman on my left (Mr. G. Clayton), that the meeting were of opinion that it would be more animating and amusing if, instead of this platform being made the vehicle of general approbation, they could make it the arena of a sort of gladiatorial exhibition [laughter]. I am sure, however, that, in your heart of hearts, you must feel that it would be most lamentable to obtain such amusement by the sacrifice of the interests of this Society. I hope that the abstinence recommended will be observed; but I also hope that, if any zealous speaker should outstrip the limits of discussion assigned by the Chair, we, who have been placed in the front ranks on the present occasion, and have laid down our arms, if fired upon by those who come after us [laughter], shall be allowed to appear again before the present assembly, and again to shoulder those arms which we have laid aside, and to turn them into instruments of defence against those who may attack us. There are, however, plenty of external difficulties to contend with at the present period. The Report which has just been read shows that difficulties surround us in all parts of the world, and that it is necessary for us to arm ourselves to meet them. Above all, I was struck with the allusion to the necessity of impressing the poorer classes with the value of education. I am myself acquainted especially with the rural districts, and I can truly testify that there is the greatest unwillingness on the part of parents to educate their children. In the district where I reside, I have a very excellent schoolmaster, who was recommended by my friend the Secretary of the Society. There are some parents in whom I have been able to produce something like a perception of the value of education; but the replies most frequently received from the labouring classes, when urged to send their children to school, is, that they do not see the use of occupying so much time in that way. Moreover, when they come to me to ask for small favours, if I ask them on what they ground their request, they say, "Why, we have always sent our children to your school," as if it were a favour that they had done so. Let us endeavour to remove this acquiescence in ignorance. That task will fully employ our energies, without our entering upon any other considerations. The hon. gentleman concluded by expressing his cordial concurrence in the resolution.

Mr. RICHARD TAYLOR (of Fleet-street) addressing the chairman, said—You have stated, Sir, that none of the business of the institution can be legally performed here. I would ask you whether, under such circumstances, this is the proper place for appointing a committee [cheers]? I have an amendment to propose with regard to the report, which I will proceed to state. The report commenced by declaring that this institution continued to adhere strictly to its fundamental rules. Now, Sir, these fundamental rules were enunciated in 1811, in a meeting which I myself attended, and which was presided over by the late Duke of Bedford, the father of the present Prime Minister, who has so ably and admirably performed his duty in the chair of this institution for so many years. The fundamental principles of this society, the principles upon which those who subscribed their money to institute it were induced to give their assistance, made it an inviolable rule to teach nothing but what was the standard of belief to all Christians—the Scriptures themselves. The children were not only to be taught to read the Bible, but were to be trained in the habit of reading it; and were to be left entirely to the explanations and commentaries which their parents or friends might think it their duty to give them [hear, hear]. Now I contend, by suppressing this part of our original constitution, you let in, not merely the reading of the Scriptures, but the commenting upon them by all the masters and ushers of the different schools [interruption].

The CHAIRMAN.—I believe my friend Richard Taylor will not detain the meeting long; and I hope you will not refuse to listen to him.

Mr. TAYLOR: I contend, that this can no longer continue to be a comprehensive institution, if we do not adhere to the fundamental rule so absolutely expressed at one of the original meetings, on the occasion when the Duke of Bedford was in the chair, and Lord Lansdowne, Lord Brougham, Mr. Samuel Rogers, and other friends of the Institution were present.

The CHAIRMAN: I have a remark to make to my friend Richard Taylor, which I think will prevent any hindrance being offered to the regular proceeding of this meeting. With regard to any fundamental rule of this Society which in his judgment, though perhaps not in my own, has been infringed upon, it is enough for me to say on the present occasion, that I think all here must see that the present is not a very suitable time for investigating this matter; and I will refer my friend Richard Taylor, for an explanation out of this meeting either to myself or to the officers of the institution. Upon the question of the legality of the appointment of a Committee by this meeting, I apprehend there can be no doubt. It has been the invariable practice, from the origin of the institution, and that circumstance alone, I apprehend, will make a law. I may say further, that there is so large a number of the actual subscribers to the institution now present, that, even were there no law, the decision of this meeting upon the subject would be full, final, and sufficient.

The resolution was then put and carried.

The Earl of CHICHESTER then rose and said: Mr. Chairman, Ladies and Gentlemen, I have been requested to propose the following resolution:—

That this meeting respectfully and gratefully acknowledges the continued favour and munificent support of her Majesty the Queen, and of his Royal Highness Prince Albert.

I cannot help feeling grateful to my friend the Secretary for having selected me for this particular department of your proceedings, because upon this resolution, at least, I trust there will be a perfect unanimity of opinion [hear]. And I think that at a meeting of the British and Foreign School Society, in adopting a resolution of this kind, we shall do so, not merely with those feelings of grateful loyalty which I trust are to be found in every true British heart, but that in thanking Her Majesty and Prince Albert for their support of this Society, we shall do so in recollection of past favours received from her illustrious house, and that we shall rejoice in thinking that the same noble and Christian motives which induced the Queen's grandfather to take this Society especially under his patronage, still animate our gracious Queen, and are still expressive of those great Christian principles which we hope will be ever maintained by this Society. Whatever, my friends, may be our differences of opinion as to the best mode in which general and elementary education can be conducted, there are none, I think, who profess to believe in the Holy Scriptures, who do not recognize in this Institution one great principle which ought to be very near our hearts, and one which in the present day, allow me to add, it is of great importance that we should steadfastly maintain. What, I would ask, is the great distinguishing principle of the education carried on by this Society? It is that the children should be instructed in the Holy Scriptures. I doubt how far it would be possible strictly to adhere to that very stringent and difficult rule which has been quoted by the gentleman who recently addressed you; and to say that able and pious teachers should instruct the children to read the Holy Scriptures, without ever commenting upon their contents, and explaining those truths which are the subject of their study; but I do believe that, so far as that rule was really intended, so far as it extends to the guarding of teachers against imposing upon the minds of the children under them any peculiar views of Christian doctrine, I believe that the British and Foreign School Society have strictly adhered to that principle, and I think they have acted wisely in so doing [hear]. And for my part, I have always valued this Society, and the principle upon which its teaching is conducted, because it seems to me to be a constant, a standing witness to this great truth, so constantly forgotten in all the strife and the controversies of the day, that, whatever may be the different opinions of Christians—whatever may be the different shades of those opinions, and the other circumstances of human invention to separate and divide them—yet, if they are Christians at all, their religion is one [hear]. Now, I know that I am not to be permitted to discuss before this meeting the measure of her Majesty's Government, which has occupied so much of the attention and thought of the friends of education in this country. But allow me to remind the meeting that, whatever be the merits or demerits of that measure, it must have one effect—it must give a considerable stimulus to the efforts which are now making for diffusing education through the land. I certainly shall rejoice in that effect; but, at the same time, from a good many years' experience, I know so well how little good can be done in our schools unless the quality of the teaching there be very much improved—be very different to what it has hitherto been—that I tell you if that measure is to be adopted, and if its effects are to be such as I have ventured to anticipate, it becomes more than ever your duty, as friends to the cause of scriptural and sound education, to support such institutions as this for the purpose of securing pious and efficient teachers [cheers]. Any man who has carefully watched the history of the schools in connexion with this Society, or of any schools of the same kind, will agree with me in this, that the efficiency of those schools will depend not only upon the intellectual capacity of the teacher, but as much—and, as regards the future conduct and happiness of the pupils, even more—upon the moral and religious character of that teacher [hear, hear]. It is to him that you must look for exercising that parental influence over the children's minds from which, unhappily, most of them are debarred by the gross ignorance—and I fear I must add, the depravity and the carelessness of a large number of parents in this country. But when you can, under the blessing of God, and by the use of means such as those which are used in the training-school of this Institution, se-

cure good and able men to act as teachers in those schools, you have the best security that human wisdom can devise for training up the children to be useful and Christian members of society [hear]. The British and Foreign School Society, I think, claims your support and sympathy especially in this department of its labours; and allow me to remind the meeting, and in this I know I shall be supported by the gentlemen who serve on the Committee, that it is not merely our duty to contribute to the funds of the training-schools, for the purpose of securing efficient teachers, but that it is our duty as private Christians and friends of sound education in this country, that we endeavour to supply those training-schools with promising and efficient pupils. I know there is great difficulty in finding such men. I know that very often those who are best qualified for filling that department in our system of education are too poor or too friendless to undergo the expense of an education in the training-school; and I know of no persons, therefore, to whom we are so much indebted for the help which they have given to education as those who have benevolently and generously devoted a large portion of their time and of their substance to bring forward deserving young people to be trained as teachers, and to pay for their education [cheers]. Thank God, I know of several persons who have devoted a considerable measure of their talents to this laudable purpose [hear, hear]. And I would only now press upon the meeting to act in the same manner, and encourage young men of piety and mental ability to go into those training-schools, and to endeavour (if they cannot afford it themselves) to assist in defraying the expense. Having made these few remarks, and recommending to this meeting and the friends of education the duty of making additional efforts to encourage due preparation in the training of efficient teachers, I can only say, in conclusion, that I cordially continue my support to this Society, because I believe that it continues to adhere to its original principles,—that it is a great means of promoting sound education through this land,—that it effects what no other Institution in the kingdom can effect, a union of Christians of different denominations in a work which they all acknowledge to be a needful work, upon principles in which, as regards the teaching of the Holy Scriptures, all of them profess to agree—and because it executes this duty with a forbearance and a charity as to the conscientious opinions and scruples of others, without which forbearance, and without which strictly Christian charity and catholic feelings towards other Christians, this society could never stand for a day, nor could the schools in connexion with it ever maintain their ground. I trust, then, that they will long continue to proceed in the same course, and that they may receive an increasing measure of support from those who, like myself, value those principles, and are friendly to the great cause of education [loud and prolonged cheering].

Mr. Sergeant THOMPSON.—Ladies and gentlemen, I consider it a high honour to be called upon to appear before you, the friends of education generally, on the present interesting occasion; for it is you who by your exertions have brought the British and Foreign School Society to its present state of unexampled prosperity and efficiency. And if an individual so humble as myself may be allowed to express his feelings to you, I would say, that you can scarcely enough appreciate the value of exertions in the cause of education. Recollect to whom it is that you are to extend its benefits. Not to persons who live in affluence and opulence, and in possession of the means of accomplishing their every wish; but to persons who are deprived of the blessings which most, I might say all of us now present enjoy; to persons who are beset with temptations such as we can have little idea of—temptations not only to do that which in some cases is unseemly and improper, but temptations which lead them to repudiate the duties of mankind, and to fall into a state of degradation from which they can alone be rescued by the power of religion. It is the power of religion then which you extend by your system of education; and I trust that nothing will occur to prevent education being given to the most unworthy and the most degraded in the country. To such persons it should be our great object to extend the benefits of instruction. Look at the number of persons who are year by year brought before our courts of justice, and subjected to punishment on account of their crimes, and then say if it be not only possible, but highly probable, that if the British and Foreign School Society's exertions were increased, the number of those persons would be diminished [hear, hear]. The learned gentleman then called upon the meeting to express its gratitude to the Queen for extending her patronage and support to the Society, and concluded by seconding the motion proposed by the Earl of Chichester; which was then put by the Chair and carried.

Mr. T. ROMILLY HALL, minister: I feel, Sir, that I shall successfully bespeak the indulgence of this very large attendance, and not less equally successfully bespeak the candid and brief attention of the gentlemen immediately around me, when I state that it is only within two or three minutes that the resolution which I hold in my hand has been entrusted to my care, and that even then it was somewhat conditionally commended to me, because the gentleman who had, I believe, pledged himself to be here to occupy the place in which I stand, could not be observed upon the platform. I come, therefore, before the meeting without any prepared speech; but simply to express the very cordial interest which I feel in an educational institution aiming to promote, throughout the length and breadth of this empire, and aiming to diffuse through other countries likewise, what we have called a Scriptural education [hear, hear]. I feel that it would be unwise for me to occupy a lengthened portion of your time; yet I can scarcely help taking advantage of this opportunity to express the cordial sympathy that I cannot but entertain in an Institution which is pledged to spread that education which is based upon the Holy Scriptures [hear, hear]. Connected as I am somewhat officially, and engaged as I have been frequently with a kindred Institution, professing to found all its operations upon what we call religious instruction, I am prepared to approve, especially approve, of that religious instruction

which is derived from God's holy Word. I think that of late, in some places, we might have saved ourselves from a considerable degree of misapprehension, and perhaps from that which is worse than misapprehension, if we had but determined what was to be understood by education; if, instead of taking it, as at times it was taken, in its generic sense, and applying to it the term secular instruction, we had taken it in its more fair and adequate sense as including religious as well as secular training. It is on this account that, regarding no man as properly and adequately educated who is not taught to understand the difference between right and wrong, and between good and evil, and who is not supplied at the same time with something like adequate motive for the avoidance of that which is evil, and the pursuit of that which is good—regarding the man who is so instructed as properly educated, and regarding such education as being alone found in connexion with religious or scriptural instruction, I am proud to sympathize so cordially with the movement of the present day. I consider that it must be admitted that no man is prepared for safe action, that no individual is properly fitted for right conduct, who has not been instructed with regard to the relation in which he stands on the one part to God, and on the other part to his fellow-creatures; and that no man, however elaborately instructed he may be in what some persons term secular instruction, no man is properly prepared either to recognize that relation or practically to give expression to it, who does not pay implicit homage to God's Word, and take that Word to be as "the lamp to his feet and the light to his path" [applause]. I think it might be easily traced in the experience of an individual, or of a multitude, that this principle holds good. It will frequently occur in the experience of an individual in civil, social, and mere worldly matters, that he finds himself placed in circumstances of great embarrassment. It will happen at such a time that there may be a way of escape presented to him which will tempt with the offer of much immediate good, but a way at which the conscience, when scripturally enlightened, cannot but shrink. Now, in the experience of an individual, I am prepared to maintain that that man, and that man only, has the guarantee given to him of safe conduct, who, in living under the impressions and influences of scriptural truth, has an eye to the day of reward or of punishment hereafter [hear, hear]. And that which can be easily traced out in the circumstances of an individual, may with equal ease be predicated of a multitude or a nation. The case becomes more fearful where masses are concerned than where individuals are concerned. If an individual be placed in a situation of difficulty, embarrassment, and temptation to evil, there may occur opportunities for amendment, and seasons for reflection; and many occasions may also arise which will enable him to retreat from an intended evil step; but when masses of people are congregated together under the influence and impressions of wrongs, whether real or imaginary,—when men are excited in multitudes to an evil step, then to retreat would only, in the notions of the multitude, brand the man who would do so as a coward, or stamp him as a fool. We have a guarantee of safe conduct, on the part of a multitude so excited, only when we have encouragement to hope that that multitude is brought, in some respect or other, under the teaching and impressions of God's Holy Word—when the conscience is instructed and the heart is influenced. This principle might be easily illustrated; but it would be inopportune and wrong for me to enlarge at present. I have simply laid hold upon what appeared to be the prominent object in which I could express my sympathy—that here is an institution which, taking up the Word of God, goes through the land, teaching the children to read that Word, giving them the right to judge for themselves as regards the meaning of that Word, and placing them in a position to exercise a calm, candid, honest interpretation of God's Word, under the recollection of the fact that, for that interpretation, they will hereafter have to give an account to God. But whilst we place the Word of God in this prominence, and lift it up as our standard, we do not undervalue other means of instruction, or the importance of education in other things. All we say is, that God's Word must be taken first: that must be the basis of any system which can be fairly and properly designated education. We may have our literary institutions, we may have our mechanics' institutions, and the various other means which have been brought into existence of late years for aiding men to become secularly instructed; we may have teeming from the press periodicals and publications of interest and importance; we may have our libraries of entertaining knowledge, and read them with the deepest interest; we may have our libraries of useful knowledge, and read them with great advantage; but God's Book is the book of essential knowledge, and no man can either wisely or safely neglect that which is essential for that which is merely entertaining and useful [loud applause]. I will not enlarge further upon this subject, but at once move—

That the cordial thanks of this meeting be offered to his Grace the Duke of Bedford, the President, for his continued liberal contributions to the funds of this Society; and that the thanks of this meeting be presented to Samuel Gurney, Esq., the Treasurer, for his kindness in filling the chair on this occasion.

LORD EBRINGTON then presented himself to the meeting for the purpose of seconding the motion, and putting it to a show of hands; but a universal call was made for Mr. Burnet, which all the attempts of the noble lord, aided by the Chairman, could not succeed in repressing.

The CHAIRMAN then rose and said: I believe that no one present is more willing than I am to gratify the good taste of this meeting, and I confess that it is a mark of good taste in desiring to hear our friend Burnet address the meeting [loud cheers]—but, ladies and gentlemen, it has been moved and seconded, that the thanks of this meeting be given to our most worthy and excellent President (the Duke of Bedford) and to your very humble Chairman ["Hear," and a laugh]—perhaps I may say, the obligations of this meeting to the Duke of Bedford, and to that noble family, the house of Russell—I am sure that nothing could be more gratifying to the taste of this meeting than to have that

brought before its notice [hear, hear]. It is not only in this reign, or in a few latter reigns, that that family have maintained the liberties and promoted the happiness of the people of England; for in that point of view it has been entwined in our history, and I am sure that there never can be a meeting of Englishmen which would not rejoice to acknowledge their obligations, not only to the present illustrious head, but to the whole family of the house of Russell [hear, hear]. With regard to myself, I have only to return my best acknowledgments for your kind consideration of me this day; and I do trust and hope that the effect of this meeting will be to promote the best interests of the British and Foreign School Society, and that we shall not only see for the future a gradual increase but a large increase in the spread of good which we shall be enabled to perform. But there is a still higher thankfulness that we all ought to cherish, for I do think that we must acknowledge that the blessing of the Most High has been upon us, and that thanks to the Almighty is most clearly the duty of all the supporters of the British and Foreign School Society [hear, hear, and cries of "Burnet, Burnet!"] I trust that if our friend Dr. Burnet has anything to say, or has any objection to—[loud cheers and renewed calls for Mr. Burnet]. But the business of the meeting is over—[Shouts of "No, no," and "We must hear Mr. Burnet"]—except so far as we shall have the pleasure of hearing my friend Dr. Burnet [loud cheers]. This I should say, however, that it was proposed to him to support the proceedings of to-day by taking a resolution; but he was not inclined to do so [hear, and cheers].

Mr. J. BURNET, minister, then advanced to the front of the platform, and was hailed with a burst of cheering which seemed to shake the building to its foundation. He said: Sir, every one here must feel how difficult it is to speak when one has nothing to say [a laugh]. I have so often taken resolutions at the meetings of this Society, that I really did not feel that I was justified in being something like an hereditary speaker in connexion with the Institution. Other individuals have a right to come forward, and we have a right to call upon them to come forward. They have done so upon this occasion; and if the meeting cannot be gratified to the full extent of its wishes, with something like a discussion, yet, at the same time [hear, hear]—the meeting must feel itself called upon to express all its usual strength of attachment to so important an Institution as the British and Foreign School Society [cheers]. Sir, an hon. gentleman (Mr. Vernon Smith) said, that if he were fired upon, he must return the fire. Now, I had no intention whatever—though he looked at me when he spoke this [a laugh]—I had no intention whatever to fire upon that hon. gentleman, and if I had he is perfectly safe, for he is gone [laughter]. No one ever heard of shooting an absentee [continued laughter]. That gentleman has, however, been an ardent friend, and is an ardent friend, to this Institution; and, whatever may be the differences that exist between the supporters of the Institution, we are not so far gone in the spirit of agitation as to fire upon our friends [cheers and laughter]. At the same time, let it be remembered that, if we do hold differences of opinion, wherever those differences exist, somebody must be wrong [hear, hear]. Truth is one and cannot be divided. You cannot say "Yes" to any subject, whilst I say "No," without one of us being in the wrong for so doing. Now, if you wish to do away with all your differences of opinion, it is not to be effected by discussion alone. That is not enough; but you must enlighten the public, who are to give effect to the discussion [hear, hear]. If we are to use arms at all, let them be the arms of peace and of right [cheers]. Let this Society be selected, then, as our arms. The soldier works his arms best who keeps them clean and polished [hear, hear]; and, therefore, if we continue to support this Society as the instrument which we intend to wield against all the efforts of error, we must deal with it just as a good soldier deals with his arms—we must keep it in fine working trim [loud cheers]; and if occasionally a cloud should gather around it, and there should be in the dampness of that element something that may make a deposition of rust, we must set to work and polish it again [cheers]. Then, when it comes out in a clear, fine review day, like this, we shall be ready to hail it with all our old admiration of its worth, and to give to it our working, vigorous support [cheers]. I should say, however, without at all entering into the discussion that has been deprecated, that the only way that we can come to a right understanding upon that subject is, by showing our deep interest in the Institution itself. The man who mars it has upon himself the responsibility of the deed [much cheering], and, if it is ever marred, then show your indignation ["We will," and continued cheering]. But touch it not for a mere passing speck. However rough or rude a danger is at hand, exercise patience; and if your forbearance is in some degree required, let it be a forbearance that has its limits [loud applause]. We do not tell you to forbear to every extent. That would be no forbearance at all. It would be a system of mutual licentiousness, in which we are allowing one another to do just as we pleased, and then say, notwithstanding, "You are all very good boys" [hear, hear]. Now, I would not recommend that to you. But whatever is done in connexion with this Institution, I should say, must be done with a dignified patience and with good temper [hear, hear]. This is a Society which has been admired by foreigners as well as by ourselves. We hold it up as a model to the world. It is the British and Foreign School Society. Let us then present the model intact. Let us hold it up even if it should be solitary in the universe as at least one fair specimen of a true Catholic sun that can make its rays extend to the ends of the earth, without doing homage to any human power in the high service in which it is engaged [loud cheers]. Sir, I have always admired the British and Foreign School Society for its "stern English independency" [tremendous cheering]—and I have no doubt that it will maintain that independency to the end [continued cheering]. Let us therefore give to the Society our generous support. Let us give to it our affections. Let us give to it every description of aid which its necessities may require. But let us remember then, that there is a vast

amount of work yet to be achieved by the Society [hear, hear]. Let this be remembered, that more schools are needed, and that training schools are especially needed. And as £20,000 has been stated as the sum necessary to support your training schools over the length and breadth of the land, let every one who can be ready and forthcoming at the bidding of the Society, in order that its treasurer may have the opportunity of speedily reporting that the amount has been raised, and when you have done this, glory in the voluntarism that did it [great applause]. But, Sir, let me remind the meeting that the man who boasts that he is a volunteer without doing any service, makes a very empty boast indeed [hear, hear]. I like the volunteers who offer services and perform them. This, therefore, is a voluntary Society, of which we may in some degree be proud; but only so long as we follow out our professions by a large amount of good works [hear, hear]. Let us, therefore, exhibit the strength and power of our voluntarism by multiplying our training-schools, by multiplying our ordinary schools, by increasing our funds. And if you don't do this, what then? Why the Government will come in and take it out of your pockets against your will [hear, hear]. And if you will not give it why should they not? [hear, hear]. The only way to prevent their doing so, then, is to give it willingly. Give it as good volunteers, and then they will be ashamed to talk about the matter at all [hear, hear, and laughter]. They will say, "These people are so generous that they don't require us to handle their purses." Now, if we have strong voluntary principles, we must make them manifest by strong voluntary deeds. I need not, perhaps, tell this meeting that I am a voluntary [cheers and laughter]; and of course it is not necessary to tell you what view I take of States when they meddle with instruction [hear, hear]. But it is necessary constantly to tell the Volunteers, that they must work their voluntarism practically before they are entitled to glory in it theoretically [loud cheers]. Then go and uphold this Institution in its noble efforts; and if it should sometimes halt in its way—if it should sometimes stumble—why you don't kill a horse because he happens to fall down once in a way. Don't desert the Society on that account, nor look coldly on it; but if it does make such a foundering fall as is likely to prove a serious injury to itself, and to education, and to principle, then away with it [loud cheers], just as you would carry an old useless horse to the knacker's yard [cheers and laughter]. I leave the Society as it now stands with your kindness and determination to support it—for I think I can see both your kindness and determination depicted in your manner towards it here to-day. May it ever be worthy of your highest support [hear, hear]. May it never take a step that will cast a frown over such an immense mass of countenances as I now see looking with approbation upon it.

Mr. Burnet here resumed his seat amidst loud and continued cheering, and the meeting immediately afterwards dispersed.

IRISH EVANGELICAL SOCIETY.

The annual meeting of this Institution was held at Finsbury Chapel, on Tuesday evening, the 11th instant. The attendance was very large. The chair was occupied by T. Challis, Esq., Alderman and Sheriff.

The proceedings having been commenced by singing, Mr. JEULA, minister, implored the Divine blessing.

The CHAIRMAN then rose and said: We are assembled this evening under circumstances of universal interest. Painful and deplorable is the condition of Ireland; but dark as are its prospects, they are not without relief and without hope. We are accustomed, on occasions like the present, to contemplate our sister island as distinguished by the bounties of Providence, by fertility and situation, beyond almost all other lands. But we are called upon to contemplate Ireland to-night as a land where hundreds and thousands, and even millions, are without the commonest necessities of life—where famine and pestilence are spreading themselves all around. It would be easy to darken this picture by narratives frightful and horrible; but they would be as inconsistent with, as they are unnecessary to, the objects of this meeting. It is, however, a source of relief to the mind, that the miseries of Ireland have penetrated the heart of England [hear, hear], and that its present circumstances are more than anything else adapted to awaken our attention, to arouse our sympathies, and to concentrate our commiseration upon Ireland [hear, hear]. It is a source of interest to us, that all those individuals who have been so long engaged in telling us that the union between England and Ireland was only a union on paper—an Act-of-Parliament union—have met with a refutation, in the experience of both countries during the last six months. It is interesting to contemplate, that the enormous sum of nine millions of money was unanimously voted by the Legislature of this country for the relief of Ireland—a sum so large as to impair the resources of England, cripple its industry, and to present difficulties, trials, and I am afraid sufferings and sorrows in prospect, among our own population, more painful than it is desirable for us to contemplate. But still it is delightful to know, that this was not merely an act of the Legislature—that not merely has this act been performed by the Legislature—but a feeling of sympathy towards Ireland has been aroused in this country, and the people have nobly, promptly, and generously seconded all that the Legislature has done [cheers]. All classes of Christians—every man capable of thinking and feeling, has been ready to task all his energies rather than that Ireland should continue to suffer those miseries of famine and desolation which she is at present experiencing. Why do I mention this upon the present occasion? Because the object of our Society is to evangelize Ireland—to send the Gospel there, and to sustain the efforts of those men of God, who, amidst all difficulties and obstacles which attend their progress, are persevering in their work. What has been the chief difficulty in their way? Why, that the mind of Ireland was shut against them—that they could not reach the inhabitants—that it was only in separate portions of the community that they could induce them to listen to the Gospel of Jesus Christ.

But what is their present condition: Why, nations like individuals, when in a state of depression, are more ready to listen to instruction and to receive consolation than at any other period. Hence we say that, however painful may be the circumstances to which I have alluded, Ireland is now a field prepared by the Lord, and amidst these visitations of his Providence we see indications that He is opening a way for the progress of that Gospel which brings life and immortality to light, and which will tend more than anything else to remove superstition, to take off that weight which has sunk her so low in the scale of nations, and to elevate the people to the condition of fellow-citizens with us as to all the hopes and all the privileges of the Gospel. Not only, however, does Ireland present an interesting field for Christian enterprise, but this painful visitation of Providence has tended to remove other difficulties. We now find, in every department of our country, a sympathy and feeling aroused in favour of Ireland that never before existed. What is our duty, under present circumstances, but to take possession of this feeling and direct it to a nobler object? However important it may be to relieve Ireland, to seek the conversion of souls is still more so. [cheers]. Sure I am that a very little reflection in the minds of all my Christian friends will lead to this conclusion, that if it were genuine Protestantism—if it were a wise policy—if it were simply our duty as men and as Englishmen, to afford relief to Ireland under her present sufferings, much stronger is the obligation resting upon Christian churches to send to them the Gospel of Jesus Christ [cheers]. I feel that this Society is placed to-night in a position which claims the sympathy and support of the whole Christian church. The present condition of Ireland has tended very much to destroy all that acrimony of feeling, all that spirit of hostility which the enemies of both countries are anxious to maintain. We have now, therefore, simply to go forward in the strength of the Lord, and by no means to relax our efforts. I rejoice to know that Christianity in our own country has been the mainspring in supplying relief to the churches of Ireland; and I should be sorry if, while mere feelings of humanity will supply relief, where there is distress, when the way is open to supply Ireland with the noble and better principles of the Gospel, we do not avail ourselves of it. I trust that there will be found sufficient principle to make large sacrifices and to stimulate to greater efforts than have yet been made, to supply the friends of this Society with the means of seeking its elevation, its instruction, and its improvement [cheers].

Mr. T. JAMES, minister (the Secretary of the Society), then read an abstract of a highly interesting Report. It commenced by referring to the calamitous circumstances in which Ireland at the present moment exists, and to the means which have been adopted by the friends of this Institution somewhat to alleviate its afflictions. The sum of £9,400 had been received for that purpose, and a large quantity of clothes. After referring, in terms of deep sympathy, to the death of Dr. Trail, who had lost his life by his indefatigable attention to relieve the wants and sufferings of the people, it went on to speak of the stations now occupied by the Society in Ireland, and represented them as in a very promising condition. The attendance of hearers at many of them was very encouraging, and a spirit of great seriousness was observable in the people. It then referred to the various changes which had taken place in the Society's agents, and stated that the three principal cities in Ireland were now in need of a minister. Means had been taken which, it was hoped, would eventually lead to a union of the Irish Evangelical Society with the Congregational Union of Ireland. It had been agreed that the sum of £570 should be paid by the former to the latter, and that sum had been transmitted. In consequence of the temporal relief afforded to the suffering inhabitants of Ireland, it was expected that there would have been a great diminution in the ordinary funds; but the Committee were happy to state, that such diminution had not taken place to any great extent. Never was there a period more favourable than the present day for putting forth vigorous efforts for Ireland's salvation. There were many stations which the Society could now very effectively occupy, and it was believed that men adapted to fill them could be found, if the Committee had the means of sustaining them.

The total receipts of the Society for ordinary purposes during the year amounted to £2,679 19s. 3d.; the expenditure to £3,277 4s. 6d.; leaving a balance against the Society of £597 5s. 2d.

Mr. J. A. JAMES, minister, having adverted to the indisposition under which he was labouring, said: I have been strongly advised to keep out of the circle of excitement; however, here I am, and it is but little I can do. My brother wished me to strike the key-note of this meeting; that means, the operation of a certain functionary, which gives the pitch in which a tune should be sung; and which should be neither too high nor too low, but just that which can be followed with ease and comfort by those who are to join in the chorus. It is but a humble office after all, and may be performed without difficulty; for a man may strike the prongs of a pitch-fork, or draw out the pitch-pipe, and yet he may be a sorry musician after all. But if I am to give the key-note, it shall be this: seriousness without dullness, cheerfulness without levity, zeal without the bitterness of controversy, charity without indifference,—all elevated by faith, and sanctified by prayer [cheers]. We are here to-night to promote the cause of religion, and it ought to be promoted in the spirit of religion. You, Sir, have stated—and the sentiment has been beautifully echoed from the Report—that, often as we have met in this place for the object which has brought us together this evening, we have never assembled under circumstances more deeply interesting and affecting than those by which, at the present moment, we are surrounded. Ireland, that problem which no statesman has been able to solve, and which I am afraid the statesmen at the head of affairs now will find too difficult for them—Ireland, a name at which every Prime Minister, for centuries past, has turned pale, has been more frequently and more solemnly upon our lips of late than at any previous period of the history of this Society. Her famine, her pestilence, her starving

millions, her depopulated villages, and crowded charnel-houses, have awakened a tender sympathy for her misery, and stirred up the feelings of British benevolence from their very depth. Our cities, our towns, and our villages, have all vied with each other as to who should be most prompt and liberal in the relief of Ireland's miseries. The pulpit, in a thousand places, has been a mercy-seat, from which the hand of British mercy has been extended to satisfy the wants of Irish misery. I always loved my country, but I never loved it more than I have done lately [cheers]. It seems to me as if Britain never appeared in a grander attitude than that which she has lately assumed in reference to the woes to which I have now adverted. I cannot help thinking that God, in his great mercy, will look down upon us, and scatter those clouds which seemed to be collecting around the horizon, in gracious and merciful remembrance of what we have done for this miserable portion of our fellow-subjects [hear, hear]. The efforts made have procured for your Society (and, I will say, though he stands so nearly related to myself, for its Secretary, the admiration of England and the gratitude of Ireland [cheers]). This is as it should be, that they who are most diligent in relieving the spiritual wants of their fellow-creatures, should be most active in relieving their temporal necessities. This Society has given, in common with others, a beautiful illustration to the world of that passage of Holy Scripture, "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come." I have sometimes heard it said that Christians should take care of the souls of their fellow-creatures, and leave the people of the world to take care of their bodies. I repudiate the sentiment as anti-Christian in every view that can be taken of it [cheers]. Did our Lord act thus when he was upon earth? Was he not the healer of men's bodies, as well as the Saviour of souls? Did he not work miracles for feeding the hungry, as well as ascend the Cross to put away sin by the sacrifice of himself? We can have no better copy for our mercy than that which the pattern of all mercy has set us in his own conduct [hear, hear]. We have heard, among the Roman Catholics, of the Sisters of Charity: I blame not these women for ministering to the wants of their fellow-creatures, though it appears to me a plan to give currency to Popery. I would say, however, to females, Be forward to relieve the miseries of your fellow-creatures in Ireland, and then, pointing to the great body of our members, we may say, "These are our Sisters of Mercy!" [Cheers.] Look at Ireland and her spiritual condition. Every wind that has blown from that miserable land, every billow that has rolled to our shores of late, has borne to us the cries of wretchedness;—tales of terror have come to us—we have heard the appeal of starving men and women—we have seen the walking skeletons—we have seen the living and the dead huddled together in the same miserable apartment of pestilence and death—we have seen the unconscious babe sucking at the breast of a dead mother—we have seen the corpse thrown, like a dog into the earth, the dog itself scratching up that corpse, so thinly was it covered, to make its meal on human flesh [hear, hear]. But there is something in Ireland which, to a Christian mind and Christian heart, ought to be more dreadful still than all this. There is not only a famine of bread, but a famine of the Word of God; and that, to every one who possesses a renewed heart, ought to be inconceivably more dreadful than the lack of the necessities of the present life. To those who know what Popery is—who have studied it in the pages of ecclesiastical history, and are acquainted with all the errors that are included in that one word, it will be enough to say that Ireland, as to seven or eight millions of its population, is at the present moment under the influence of Romanism. Popery is what it ever was. I wish I could say that Protestantism, with all who profess it, was all that it ever was [loud cries of "Hear, hear."]. If Protestantism has become less Protestant than it was, depend upon it that the change is only there; for Popery is not one whit less Popery than it ever was [cheers]. I would not for a single moment cherish the spirit of sectarianism; I would not utter words of venom even towards Popery. I love Papists, though I hate Popery [cheers]. I will do anything I can in the way of benevolence for the vassals of the system, but I will do everything I can for the destruction of the system itself [hear]. My own congregation has raised more than £500 for Ireland. I will feed Papists when hungry, I will clothe them when naked. Let me hear the sound of a wandering Irish Roman Catholic near my habitation, when the elements are at war, crying "Lost lost!" I will rise from my bed and take him to my habitation [cheers]. I will do all I can to win him by love. But this shall not blind my eyes to the horrors of the system of Popery. I should be a traitor to Protestantism, to the New Testament, to Christ—my lige Lord—to the souls of men, to future generations, if I did not do all I could, by legitimate means, to extirpate Popery from the face of the earth; and can the Roman Catholics blame me for this? I am doing only as I would be done by. If Protestantism is wrong, contrary to the Word of God, may Catholics succeed in their efforts to destroy it [cheers]. What have they not done? Kindled a thousand fires to burn it to ashes, raised prisons to hide it in perpetual incarceration from public notice, and drawn millions of swords to pierce it, if possible, to the heart [hear, hear]. These, then, are the last men who can find fault with any efforts we make to curtail the reign of Popery, and to do what we can to deliver our fellow-creatures from its dominion. But we are told that Popery is changed. The infatuation seems coming over our Statesmen, and a large part of our population. Have they forgotten history? [cheers]. Have they blotted from their recollection what Popery has been, and what it has done? Then let them hear what Popery says, that it is impossible for her to change,—infallibility belongs to her; and of course, immutability also [cheers]. Let them know that the serpent has not lost her cunning nor her venom; the lion has not lost his strength and his ferocity; the vulture has not lost his beak, and his talons [cheers]. No, I can never grow in love with Popery, let whatever seeming changes come over it, for they are

only in appearance changes. If there were a change, let the towers of the Inquisition never be reconstructed; if the fires and the stake are extinguished, never to be rekindled, and if all that is mischievous to the civil liberties of mankind were gone, still there is the creed of Popery itself—there is a creed that puts the anathema of a General Council on the doctrine of justification by faith [hear]—and which is to become an extinguisher of the light of salvation, the hope of the world. Therefore, I would on that ground, admitting that Popery had altered its external character, do all I could in Ireland and in other parts of the world, to stop the progress and to arrest the existence of that dreadful system. Look at the attitude of Popery now in its efforts to obtain universal dominion. I say it not in the spirit of alarm, but of caution. We must be up and doing; the enemy is not sleeping and we must not; and both in our country and in Ireland, we must do all we can to stop the progress of a pestilence infinitely more dreadful than that which has borne death upon its wing across the Irish Channel [cheers]. There never was a period when it more became English Christians to be active with respect to Ireland than the present moment. God, by terrible things in righteousness has been, as it strikes me, preparing the way for his Gospel in the sister island. The people now know you as they never knew you before [hear, hear]. The priest by bell, book, and candle, may curse you as heretics at the altar if he please, but after all, the Irish are a shrewd people, and will say, "These heretics, after all, are a very benevolent race of people, they have done us a great deal of good, and there must be something good in them, or they never would, out of mere mercy, have parted with so much money as they have done to relieve our necessities" [cheers]. You have opened their hearts; you have prepared the way; follow up your advantages, you know how to improve your opportunities. Their very circumstances have in some measure weakened the hold of their superstition upon their minds—loosened its grasp upon their imagination; for it has been found that the extreme rites of the church cannot be performed, and the people begin to suppose that they can go to Heaven without extreme unction, or the presence of a priest in the last hour [cheers]. Be consistent; you have been called upon, in the beautiful Report to which you have listened, to be as active for the body as you have been, Christians, for the soul—for to you I speak—you who profess and believe that one immortal soul is of more value than all the bodies Omnipotence ever created—you who profess to believe that the soul endures, in its progress through eternity, more than all the bodies of the human race from the creation to the general conflagration ever could suffer, I take you here upon your own showing. This is an *argumentum ad hominem*. This denomination has subscribed about £11,000 for the relief of the perishing bodies of the Irish. What ought to be the thousands you should send for the relief of their perishing souls? We appeal to you on your own ground. You profess to believe that what we do for the body is a charity, the influence of which must soon be over, while what you do for the soul is a charity that lasts throughout eternity. Be then, I say again, consistent. The Society has now a right to look to the public for an increase of funds such as has never been realised before, and I trust the appeal will not be in vain [cheers]. I rose, however, to move—

That the Report now read be adopted, and that it be printed and circulated under the direction of the committee; also that this meeting concurs with those of the Home and Colonial Missionary Societies, in appointing the following gentlemen as a Board of Direction for the joint management of the three British Mission Societies for the year now commencing, and also in instructing this Board of Directors to take measures for holding an united public meeting in London, next May, to transact the affairs and promote the interests jointly of the three Societies. [Names read.]

This might seem like acting in opposition to the well-established principle of division of labour; but that will not hold good in all cases: the division of labour may be carried too far in such a case as ours, and ten men be employed on that which one man might do, or, by another kind of division, three objects may employ three different sorts of men, which one set might accomplish, which is certainly a very bad economy and application of skill and labour. It appears to me that this is a most wise and judicious alteration of the mode of managing these three Societies. They are homogeneous, and it appears to me that the same directors may very well manage the affairs of the three. In this age of multiplying societies it is extremely desirable, if possible, to avoid a multitude of committees. We have but a small portion of active talent, and we must make the best of what we have. While on the subject of union, I will allude to the conclusion of the Report. It was a delightful set-off to the melancholy details which were contained in the former pages of it. Disputing individuals are bad enough, but disputing societies are still worse [laughter]. The word "dispute" was used in the Report, and therefore I take it from the Secretary's own pen. It is very well known that there have been two societies in operation, both here and in Ireland, for the accomplishment of the same object. It was all very well to have two societies before the Evangelical Society became denominational. It was formerly carried on on the neutral principle, but it now belongs to the Congregational body; and there is now no reason why there should be two Congregational bodies in operation for promoting Congregationalism in Ireland [hear, hear]. I happen to have been placed between a cross-fire in this matter, and I have had some difficulty to keep myself secure [laughter]. One was firing one way, and the other the other. I have endeavoured to serve both Societies hitherto, and to love both; but I am not quite sure that they both loved me in return. Divided love, in this as in other cases, is not always approved of, and I rejoice at the prospect of the two societies being made one. Our churches have been greatly disturbed between these two rivals for public esteem. Rivals, I hope, they will now be no longer; and may the union soon be formed on terms which will not infringe the liberties of either—may they be so harmonious in their future operations, that all henceforward shall say, "How good and how pleasant a thing it is for brethren to dwell together in unity!" [hear, hear]. I feel persuaded that this is one way to realise the hope expressed, at the latter part of the Report, for Ireland's salvation. In-

deed she needs it. Hibernia has retired to hang her harp on the willows, on the banks of the Shannon, and to weep over her miseries. May the time be at hand when she shall take that harp down, and strike it in gratitude and praise to God, saying, "O Lord, we will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me" [loud cheers].

Mr. F. TRESTRAIL (Secretary of the Baptist Irish Society) said: In rising to second this resolution, I intend to do so as briefly as I possibly can. When my friend and brother, Mr. James (and I do not use these words in a conventional sense, but as intending to convey the real meaning the words are designed to express) asked me to come to-night to take part in the meeting, I at once felt great pleasure in acceding to his request. I was glad of the opportunity of just stepping in and hearing something about a kindred institution. I think, if circumstances would allow those that belong to the other sections of the church to come a little oftener together, it would not do us any harm [cheers]. It would not injure our proper and right and strong attachment to our separate churches in any way whatsoever; while, on the other hand, it would tend to prevent our spirits coming to a sharp angle and degenerating into sectarianism. I have listened to that Report with perhaps more interest than any one else present could do. It may be known that I laboured in Ireland for four years in connexion with the Baptist Irish Society; and when the Report referred to individuals and places with which I was very familiar, there came over my mind a feeling of regret that some of your agents were removed from their spheres of labour. I was, however, gladdened to hear that many upright, honest, and true men were left to carry on the work. It is not my part to pass a eulogy on some of your brethren in Ireland; but still I laboured with them, and I must say that I always found them ready to co-operate in every good work [cheers]. It was very natural that the Report should refer to the large amount of your relief fund. The sum raised by the churches in connexion with this Society and the Baptist Irish Society, together with the value of the immense quantity of clothing that has been sent over, I believe would not fall far short of £20,000 [cheers]. Although we must rejoice that so much has been done, still every thoughtful Christian should ask this question,—How does it happen that Christian persons can, in a few months, raise a much larger amount to afford relief to a people famishing for the bread that perisheth than they ever raised to give the people of Ireland the bread of life? For two or three centuries the people of that country have been wanting that which can alone make them happy in this life and in the world to come. After four years' residence in Ireland I have no mawkish sympathy with the system of Popery. There is not a denial of a single article of Christian faith and doctrine which does not tend to lead them astray from Christ Jesus, and to place their hopes of salvation on anything rather than the Rock of Ages. I repeat, therefore, the question, How does it happen that persons who themselves profess to be more anxious to save men's souls than anything else, have been so sadly deficient in the performance of that primary duty to which they profess to have given themselves? Let us determine that this charge shall lay at our door no longer [cheers]. I am extremely gratified to find from the Report that the funds of the Society have not suffered to the extent that might have been expected. You are a great deal better off than we are, for we are over head and ears in debt, partly arising from the efforts made to discharge the duty of sending temporary relief; but I trust that you will unite with us in this one thing—that you will determine to give the Society more means to carry on its operations than it has hitherto received. Your agents and ours combined are not at present adequate to carry on the work. When I was in Cork I could not find a brother without going twenty-one miles, and to find another I had to go forty miles. Do you think that a man is not placed in difficulties when he cannot call in one devoted to the same object in order to give him counsel and animate him in his work. I appeal to my brethren on the platform, whether if they were thus isolated they would not feel that they were almost incompetent to their duties? I trust that one result of the interchange of kindness between your Society and ours will be that we shall look to see where agency can be most advantageously planted, and that instead of placing men where they may cut into each other's work, they will be so arranged as to form a net-work over the land [cheers]. I hope that you will be able to accomplish the object to which you are aiming, of coming to an arrangement with the Congregational Union of Ireland, for I know that great damage has been done by the split between you. I hope that both parties will have wisdom given them from on high, and that they will be able to unite heart and hand to accomplish their great work [cheers]. I do not know whether my friend Mr. James sometimes hears an awkward question that is put to me—"What are you doing in Ireland?" I had the pleasure of stating at our annual meeting that there was only one of our stations at which there had not been an increase. Instead of putting these questions we ought to ask, "What has God wrought?" Although there may be no signs of prosperity, yet success is not the rule of duty [hear, hear]. Christ has said to all who profess to love him and to be actuated by his love, "Go ye into all the world and preach the Gospel to every creature." There are some scenes in Ireland that do indicate that good has been done. I do not believe that Popery has altered, but I know that the feelings of the people of Ireland are to some extent undergoing a change towards it. Is it possible that nearly half a million of children should have enjoyed a system of education for about thirty years without some good being done? Do you think that those accustomed in early life to read God's Word will not continue to do it? One of the most encouraging circumstances is, that the Roman Catholic hierarchy has withdrawn its prohibition from the book of God; and I was struck beyond all measure the other day, in looking over the *Nation* newspaper, to find an advertisement commencing with these words, "The Bible for the People." A bookseller there is about to publish a new edition of the Douay

version for 4s., but when I was in Ireland it could not be procured under 15s [cheers]. The booksellers would not have sent forth this edition unless they believed that there was a demand for it. If the Roman Catholic population once get hold of the book, they will never let it go again; and one of the results of the sad calamity that has fallen on Ireland will be, to lead the people to look at the matter in this light. Many have said this is a judgment from Heaven upon us. We have refused the bread of life, and God is taking away our natural bread [hear, hear]. They are becoming anxious, therefore, to obtain that knowledge which you and kindred Societies alone can give them [hear, hear]. If they have been taught that we were their enemies, they now find, in their time of need, that we are the only parties to come to their help [hear, hear]. I believe that no Roman Catholic country, with the exception of a small contribution from Rome, has stretched out its hands to help the Irish. It is from us that they find help and succour; and one of the best features is, that all sectarian distinctions have been forgotten. Our only wish is to snatch the people on all sides from the death impending over them [hear, hear]. I pray that God may abundantly bless all your labours; and I hope that if we are spared to meet at the next anniversary we may all have reason to say, "What hath God wrought" [loud applause].

The resolution was then put and carried.

Mr. M. A. GARVEY, minister, rose to move the second resolution:—

That this meeting would express its deep sympathy with their fellow-subjects in Ireland under the fearful destitution with which it has pleased Almighty God to visit them; and rejoices in the generosity which the British churches have displayed in the liberal contributions made to mitigate their woes and alleviate their sufferings.

Having had the honour of being appointed one of the deputation for the relief of Irish distress, it was thought by our Committee that it would be a great satisfaction to the meeting, if my respected colleagues and myself should give a brief outline of the impression made upon our minds by what we witnessed in Ireland. There is nothing more difficult than to form an adequate opinion of Irish matters in this country. I consider it amongst one of Ireland's greatest misfortunes, that an Englishman who has never visited that country and depends for his information respecting it upon the usual channels of public intelligence, is likely to be deceived and led astray, and therefore to carry on his practice and his speculations on false principles. It is said in fabulous history, that there was a time when Ireland was populated by necromancers, who surrounded it with mist and fog; and I believe that much of these cleave to it in the present day. She has been so long the battle-field of religious parties, the arena of religious intolerance and conflict, that it is almost impossible, from the usual sources of information, to form a correct opinion of Ireland. It was with these feelings that the Committee, entrusted with a large sum of money, determined upon sending a deputation of their own to ascertain the real condition of the people, and administer the bounty without any fear of its being diverted from its proper object [hear, hear]. It is, however, impossible to convey anything like an adequate notion of the present condition of that country. It has often been said to me, since my return, that the reports received from Ireland have been exaggerated. All I can say is, that, when in Ireland, I saw no exaggeration; on the contrary, I believe, the evils there exceeded what has been represented. It is useless to enter into details; but, if the meeting will consider that the food of 4,000,000 of the population has been totally destroyed, your own wisdom will lead you to infer the horror that must have arisen from it. There are 4,000,000 of the people who have nothing to live on but the potato. The destruction, therefore, of that vegetable amounts to the destruction of all their means of living. It has been calculated that the amount of food destroyed by the recent visitation of Providence is from £12,000,000 to £15,000,000 sterling. I leave this fact with you, and you will be able to infer the fearful sufferings, the terrible calamity that must have resulted from it. I believe that, if the facts could be fairly, plainly, and honestly stated, they would make out the best possible case for your aid. We took nothing for granted—we did not rely on any general information, but we tested the case by actual observation [hear, hear]. 4,000,000 of the peasantry of Ireland—men, women, and children—were it not for your generous benevolence, would be in a state of utter destitution, even of the smallest means for the support of life [hear, hear]. You have acted nobly; but, if you consider the wide extent of the distress, you will feel, though great has been your benevolence, it has not been commensurate with the evil it has been proposed to meet. The people, at this moment, are dying by hundreds, indeed I may say by thousands, especially in the southern and western parts of Ireland [hear, hear]. We are bound by our resolution to sympathize with the distress of Ireland. What would you say if some mighty river were to break its embankments and overwhelm 200,000 human beings in destruction? Your tears would flow; the suddenness of the calamity would awaken your deepest sympathies and call forth your largest benevolence. But these numbers very inadequately represent the multitudes that have fallen in Ireland, not by the sudden and sharp shock of death by drowning, but by the slow and lingering agonies of famine, or by the more burning anguish of that pestilence which treads in its steps [cries of "Hear, hear!"]. I have no kind of sympathy with those who task their benevolence by the strict rules of political economy; happily, I am not called to propose a resolution of sympathy with those who, having constructed a system, intending to operate in the ordinary course of things, attempt to apply that to a calamity unprecedented in the history of modern Europe. Such a system is a taper that can only enlighten the spot over which it is held; but Christian benevolence is like the broad sun of heaven that enlightens and beautifies all places alike, and, while it illuminates the palaces of princes, does not pass by the hovel of the pauper [cheers]. There is some diffidence, however, felt among British Christians as to whether their bounty has been really applied to a proper object, whether the people of Ireland are really worthy of the generous efforts that have been made on their behalf. Will you, noble-hearted Bri-

tons! who are ever ready to give every man fair play, suffer an Irishman to say a word for his country? The Irish are charged with indolence, with a want of common industry, with being more prone to indolence and lethargy than to the persevering energy with which the Anglo-Saxon is endowed. Does not God make labour one indication of our fallen state? He said, however, that man, in the sweat of his brow, should eat bread. But in Ireland it is said, thy face shall sweat, but thou shalt not eat bread. There is not one of us who would labour for the sake of labour; there is not one of us who love the fatigues and the exertions consequent on labour, unless that exertion is compensated by reward; but in Ireland a man may labour, may spend the sweat of his brow, and may pour forth the blood of his heart, and yet not be able to obtain the means of living. On the 16th of March, the Prime Minister said that he had been told that the Irish would not labour when they were paid for it, and that it made a deep impression upon his mind; but he added, that he asked several persons of great influence who employed vast numbers of men, and they told him that when the Irishman found his reward was sure, he not only engaged heart and hand in his work, but soon outstripped in skill those who had been longer at the work than himself [cheers]. Take the evidence of London. See who it is that climbs up your ladders, and digs out your sewers. They are Irishmen, and they perform the hardest labour because you feed them [cheers]. Look to the emigrants, and see what they have done. They have laboured for themselves, and exerted themselves to procure a comfortable subsistence. There is one remarkable fact. £300 have been sent by these emigrants to their poor relatives in Ireland, in drafts of from £1 to £20. There is a proof that, if the Irishman be rewarded, he has not only the will to work, but the desire to relieve distress [cheers]. Let us treat the Irish properly, and then we see what they will do. They must not be treated as they have been for the last 600 years. Not much more than a century ago, a Papist in Ireland could not possess a horse worth more than £5; or if he were in possession of a horse worth £200, any Protestant, by paying him £5, could take the horse from him [hear, hear]. It is not much more than a century since when the priests of the Roman Catholic faith were hunted by the priests of a church—I was going to say still more corrupt. Can you make a man give up a false system of religion by persecuting him and depriving him of his home and his living? Is that the way in which Christ converted his disciples? Did his apostles, who followed him, act thus? No; that is not the way in which we have been commanded to go forward. If we want to convert men, we must speak to them in the language of brotherly love. Persecution is but the beating of those blasts that make the man wrap the cloak more closely around him. Let the Sun of Righteousness shine on him, and the filthy rags will be thrown off. What is the course pursued by the apostles of this Society—for I claim the character of apostles for your agents. You have sent them into the region of darkness and the shadow of death, and they use no other weapons than those given from the armoury of heaven. The people of Ireland are willing to receive us. This great calamity, I believe, is but the dark hour that precedes a brighter day. I believe that there are happier times in store for wretched Ireland [cheers]. I would that you had been there to see the heavings of the bosoms, the tears that flowed, and the powerful emotions that marked the reception of the kindness you have shown them. They are prepared to receive the Gospel, if it be presented to them in a proper manner; but let it not come surrounded by the bayonet and the bristling of swords [cheers]. Let it not come with all the sanctions of the law; let it not come and first rob them of their property for ecclesiastical purposes, and afterwards try to convert their souls [cheers]. Let Christianity come to them in its proper character to elevate—let it come to bless the race—to elevate and to purify, not merely the bodies of men, but their immortal spirits; and then, and not till then, we promise ourselves abundant gratification and success [cheers]. Allow me to impress upon you, that I believe this evening is the turning point in the history of this Society. We stand before you invested with solemn interest. The part we have taken in relieving the unparalleled miseries of that land places us in a peculiar position. I believe that the moral influence we have gained may lead us, if it be rightly used, to glorious spiritual triumphs—[hear, hear]—but, on the other hand, if we do not take proper advantage of this, we shall retrograde from step to step, till it will end in utter extinction. Remember that Ireland is at present the victim of a system which teaches her children to cast all her spiritual interests on others; and, if you would see her rise in the scale of nations, remember that it is only righteousness that exalteth a nation. It is only the Gospel that can confer real political liberty. While you employ whatever influence you can exert on the Legislature to enact good laws, do not neglect to send the Gospel, for, without the spirit of Protestantism and spiritual liberty, Ireland can never be free [loud cheers].

Mr. W. FORDYCE, minister, in seconding the resolution, said—I am not an Englishman; but that is an accident over which I have no control. Never, however, did I feel my love to England and to English Christians more intensely than when, from time to time, I have been distributing their bounty among the famishing inhabitants of my adopted land; for, though I am here on behalf of Ireland, still I am not an Irishman. I have been labouring in that country for about sixteen years, and therefore have a claim to know something about it. While in connexion with Mr. Garvey, I was engaged in visiting different stations to relieve the destitute. I saw noble instances of gratitude to the people of England. In some cases it was not displayed till we had fed some of the children of a famishing family, and then the tears would gush from the feelings created in a mother's heart, who felt thankful to God that her offspring, who had been famishing all the day, were now getting a morsel of bread through those friends in England who sent us to minister to their wants. I have had also the pleasure of distributing clothing to many who were utterly destitute; and in several in-

stances it was the means of enabling labouring men to continue in their employment. The following case depends not on my testimony, but of that of a medical friend, who examined it:—A woman, the mother of four children, who was in the habit of coming weekly for relief, was in such a delicate state of health, that, from destitution of clothing, she was threatened with general paralysis. A few days after she had received the clothing you would have been surprised at the remarkable change produced in her [cheers]. This is only one instance out of a hundred that might be given. But, while I would, from the inmost core of my heart express thankfully to English Christians who have manifested so much kindness to the people of Ireland, would also bear in mind, that the famine of bread is not all that is afflicting that country at the present time. Its debasing immorality, its enslaving superstition, and frozen-hearted formalism, is embittering its cup of wretchedness. The difficulty of governing or improving Ireland has often been felt, but never fully expressed; nor can I give utterance to all the thoughts existing in my mind in reference to that subject. The mass of the Irish population have been the victims of two systems of despotism, alike hostile to each other and enslaving to the people. The vassalage of the feudal system has been perpetuated too generally by the landlords. They claim and expect implicit obedience from their tenants. I admit that there are happy exceptions to this, but it does exist to a great extent, and the tenants themselves are willing to have it so. I have met with some of them who have argued that it was their duty to do at the hustings or any other place what their landlord bid them, irrespective of all power of controlling their actions. In addition to this, there is the priesthood, who demand lordship over the conscience, in this, and even in the invisible world. To the long-continued opposition and frequent conflicts of these two despotisms may be traced much of the party spirit, and many of the crimes, and a vast amount of the suffering that have dwelt in unhappy Ireland. The landlord excites the people against the priests, and the priests excite them against the landlords, and thus there is a clash of opinion, which, in many instances, has led to the shedding of blood [hear, hear]. Where temporal interests are concerned in an intercourse with Ireland, it is exceedingly difficult to come at the truth. I have stood in a court-house, when upwards of twelve witnesses have been examined, several of whom were by name Protestant,—by profession belonging to some of the stricter sect of the Pharisees, and still there was not an individual, whether on the Bench or in the Court, who believed a single word that was sworn throughout the trial [hear, hear]. The subject of dispute was threatening notices, and a man who would have the courage to tell the truth on that question should prepare his coffin! Where people have been ground down for centuries, and are thus degraded, there may be difficulty in raising them to the rank of intelligent, upright, and honourable men. Magistrates even are in fear of inflicting the penalties of the law upon those who have transgressed it. Thus there are innumerable causes combining to press and to keep down poor afflicted Ireland. It has been said that the Irish will not work, and is it likely that they should when they can get no food for it? It is to be feared that, instead of the calamity now visiting Ireland being sanctified to the spiritual and moral elevation of the country, it has, in many cases, only proved an instrument for more ingenious schemes of deception. The Roman Catholic priest of Tralee has shown, in print, the extent to which deceit is carried on. In Ireland every system is against Voluntaryism. There is Romanism, with all its antipathies and strong hostility; the Episcopalians ready to hug you to death whenever they can; the Presbyterians, with their *Ragium donum*; and the Wesleyans there, though very united and very agreeable with our ministers, and are ready to go hand in hand with them in many cases, yet lean in favour of a system that would exclude us from operations in Ireland [hear, hear]. We would cleave to the truth in simplicity, instead of trusting to Acts of Parliament, or upon the arm or influence of a selfish principle. Instead of the gilded crucifix we would point to the cross of Christ—"the Lamb of God who taketh away the sins of the world." Though the people of Ireland are taught to abhor heretics, they will attend, day after day, to hear the tidings of salvation, and they are frequently more ready to receive the truth when it is presented to them than many of the nominal Protestants [hear, hear]. Though the result of the labours of your Missionaries may not be seen directly, yet their indirect influence is apparent. Wherever Dissenters go you will see the boots, that before were roasting at the fireside, have been exposed to the wet. The man who before lay at his ease is up and doing. By spreading Dissent you may bring men up to purity and simplicity, until at last they will pour out their freewill offerings for the service of the church of God [cheers].

The resolution was then put and carried.

Mr. J. BURNET (minister) rose to move:—

That this meeting would express its sincere pleasure in the prospects of extended usefulness which the present state of Ireland exhibits, and would pledge itself to sustain the Committee in their contemplated efforts, especially in strengthening their Connaught Mission, and in securing the services of suitable ministers for the largest towns and cities of that country.

There are two things contained in the resolution: first, that the meeting will support the Society generally. Will you do it? [Two or three voices, "Yes."] The meeting do not pledge themselves; they are very cautious [laughter]. Secondly, that they will contribute especially to the Connaught Mission. That is a very wild district in the western part of Ireland. Will you pledge yourselves to enlighten this people? No answer [laughter]. Ireland is in a bad way, and we must go on without an answer. At the present moment, Ireland is in a position in which it never stood before in relation to this Society. We have heard of the efforts made by the Legislature to do something for Ireland. We may have various sentiments about these efforts, but it is a fact, that, from the Royal speech of the Crown down to the debate in both Houses of Parliament, and the benevolence of the Relief Committees of the Irish Evangelical, the Baptist Irish, and other societies, efforts have been multiplied upon efforts, and

everything seems to say that Ireland must be the subject of our sympathy and chief affection for a long while to come. A popular rebellion has even been raised against the soup-kitchens; but what is to be done? Where is the mind that would enlighten a people that are not ready to enlighten themselves? Where is the man that would be a party to help a man to suicide [hear, hear]? If I find the people of Ireland are casting away the very food that England sends them, I would say, "Send them no more." Taking that view of Ireland, what are you to do with it? An Act of Parliament may decree that a mountain shall not be quarried, and you must let it alone; but suppose you were to legislate with regard to a nation, and suppose it were not to come up to the tone and feeling of a nation, what are you to do then? The mind of a nation may be found to be extravagant, turbulent, resisting; I am not saying that Irishmen are in this condition; but suppose they were, what could an Act of Parliament do with that? If a man were in a passion, could an Act of Parliament bring him out of it [laughter]. What are you to do with that country? Take it in your own hands—make the great discoveries of the Word of God tell on the national mind, and then you will make the nation improve itself [cheers]. Rise above acts of Parliament, declare its independency of thought; and, the moment you get the people of Ireland to go to the Irish Evangelical Societies' chapels, you will relieve St. Stephen's Chapel of all further trouble about it [cheers]. When legislators think that they can do everything to make a people, they are mistaken, and we are mistaken in allowing them to come to this conclusion [hear, hear]. We have no right to suppose that a Legislature can make a nation—a nation is made on the voluntary principle [cheers]. There may be some difficulties that have arisen between this Society and the Congregational Union of Ireland. I do not wish them to be concealed. The history of the two societies is this—and I think that the present is a good time to state it, because, for the future, we intend to work together: The Irish Congregational Union formed themselves into a body of Independent ministers and churches, working together for the good of Ireland, and endeavouring to diffuse, by their efforts, Divine truth around them. The Irish Evangelical Society had been before them in this work, but in a different capacity. It began its movements in 1814, but it began in connexion with a general idea that it should form what geologists would call a conglomerated society, composed of all denominations. Hence the Irish Evangelical Society and the Irish Congregational Union were not exactly the same. After the Congregational Union of Ireland had declared itself an independent community, the Irish Evangelical Society declared itself an independent society also, and now they are both Congregational bodies. What, then, is to be done? The Irish Congregational Union stated that they would come to England to obtain money. We felt that this would be an interference—that the people would say, "We have given for Ireland: have you different views of church government from the Irish Evangelical Society? What is the difference between you?" On being informed that it was nothing at all, they would naturally remark that it was strange they could not act together. We are now in a fair way to merge the two, so that the two may work together. This being settled, we look to the length and the breadth of the field, and we want to create a new character in Ireland. Look at the circumstances of that country at this moment. A bill comes into the House of Commons; it is discussed largely and warmly; it passes, and goes to the House of Lords. It is there discussed again; and, finally, it is declared by a Minister of the Crown to be a bad bill [laughter]. Suppose the present Ministry were out, and another to come in, they would only be in the danger from which the other had escaped. Ministry upon Ministry, Cabinet upon Cabinet, have been wrecked on Irish questions. What then are we to do? Why, to take the people themselves, to enlarge and enlighten their understandings, and let their affections be sanctified by the Word of Truth. Let it be your business to enlighten Ireland, and then statesmen may very easily deal with it. The fact is, that no Government can possibly lift up a nation; it is too heavy an affair; and if a nation is to be exalted, it must be exalted by itself [cheers]. If we take this course with regard to Ireland, what is the lever by which we are to lift up the nation. Neither more nor less than the Word of God. All people laugh at Paddy, but let Paddy stand up in his own capabilities, and show to the world that he is a man sanctified by the great principles of the Gospel of Christ, and you have done more for Ireland than all the Cabinets that have sat on its condition since the reign of Henry II. But how are you to do it? Can you do it without money? Why should we not give it? We told the people that the bodies of the Irish were starving, and they came forward cheerfully. We will tell them that their souls are starving; and why should they not come forward cheerfully too [cheers]? If it be said that Irishmen are unthankful, then I say, the masters who ought to have taught them have been in fault. Do not expect the Irishman to be thankful till you have taught him the principle of gratitude [hear, hear]. While Ireland occupies the attention of statesmen and legislators, let it not be forgotten by the Christian community—let statesmen know, that the means we intend to provide are the means provided by the glorious Gospel of the Lord Jesus Christ [cheers].

The collection was then made, during which Dr. BEWOLASS seconded the resolution. He made a few observations, which it was impossible to hear.

The resolution was then put and carried.

The doxology having been sung, Mr. T. JAMES, minister, pronounced the benediction, and the meeting separated.

Widows among the orthodox Hindûs are not allowed to re-marry, and live in a degraded condition. Some time ago the Baboo Muttee Lall offered a premium of ten thousand rupees to any Hindû who would marry a widow. The prize, however, has never been claimed.

LONDON CITY MISSION.

The twelfth annual meeting of the London City Mission was held at Exeter-hall, on Thursday, May 6th. The great hall and galleries were completely full before the proceedings commenced. Sir E. N. Buxton, Bart., was called to the chair, in the absence of the appointed chairman, Mr. Plumptre, M.P., who was required by an order of the House of Commons to sit as member of a railway committee.

A psalm having been sung, and prayer offered by Mr. J. Robinson, minister, one of the secretaries,

The CHAIRMAN briefly noticed the present state of the Society. The number of Missionaries had been increased from 152, the number when the last annual meeting was held, to 186 [hear, hear], and we hoped that, when they met next year, it would be 200 [cheers]. But this could only be accomplished by increased exertions on the part of those to whom the Society must look for support. Though the ordinary fund had increased during the year, the necessary expenditure had increased much more, and the balance in hand was £1,000 less than at this time last year. Still he was not at all afraid that those who had done so much for the Society already would fail to meet its appeal with a liberal and hearty response. From one gentleman, who concealed his name, the Society had received between £500 and £600 during the year; and that gentleman had promised £1,300 during the next year, on certain conditions with regard to the increase of the number of Missionaries [cheers]. But the Committee had seen with particular satisfaction the quantity of small subscriptions from those in the humbler ranks of society [hear, hear]. The Society was doing a great work in a city in which was, perhaps, the greatest torrent of evil that ever was collected in any one place.

Mr. J. GARWOOD, the other Secretary, then read the Report:—

It began by alluding to the extension of the Society's labours during the year, by the occupation of thirty-four additional districts. It had been found necessary to increase the number of examiners; and the Committee had obtained the valuable services of the Rev. R. W. Dibdin, and the Rev. Dr. Steane. Both the present Secretaries had agreed to relinquish their pastoral engagements, and devote their entire time and attention to the work of the Mission; and the Missionaries would now have a more efficient oversight. All new Missionaries would receive a course of instruction on the evidences of Christianity and the doctrines of the Gospel, and additional means would be adopted to qualify them for their important labours [hear]. Among the thirty-four new districts were portions of St. George's-in-the-East, Shadwell, Greenwich, and Deptford, and parts of St. Pancras, Marylebone, and Whitechapel. The Committee had resolved, in certain cases, to consent to the appointment of Missionaries within twelve miles of St. Paul's, but in every case beyond their ordinary boundary of eight miles, they would require the entire support of the Missionary to be guaranteed; they had accordingly appointed to Richmond, Chigwell, North Cray, and the neighbourhood of Barnet. A very large number of Ragged Schools had been established, more or less through the instrumentality of the Missionaries. A Society having been formed, of which the Bishop of London was President, for the erection and management of lodging-houses for the poor, the Committee had made over to it the lodging-house they established in King-street Drury-lane, and if the rules of that Society had permitted it, they would have done the same by the female lodging-house in Newton-street, Holborn, satisfied with having stirred up others to undertake an incidental work of this kind. But the latter would still remain on their hands; it had cost the Mission £47 but it was likely in future years to support itself, and the Committee felt the more justified, because, connected with its maintenance, the support of a Missionary was promised, to labour in and around it. Since the admission of one of the Missionaries to the Marylebone Workhouse, access had also been allowed to those at Whitechapel and Stepney. The four Missionaries who had visited each of the thirty wards of Lambeth Workhouse once a fortnight, reported that it contained more than 1,000 inmates; 261 persons died in it in the year; the Missionaries were listened to with attention in the refractory wards [hear]—three very decided cases of conversion to God had occurred during the year in this workhouse; the workhouse visitation involved expense without any return, but the Committee had confidence that they were doing right [hear, hear]. The most perfect harmony had again prevailed in the Committee throughout the year [hear]. The deplorable condition of London seemed to become more and more apparent to them. In Horace-street (late Cato-street), of the 132 families resident therein, there were only two that were not either without religion, or infidels, or of any religion at all, Roman Catholics. In a district newly occupied in the highly-avoured parish of Islington, all but three of its twenty-six shops were open for trade on the Lord's day; and out of its 540 families, not the odd forty regularly attended public worship. The Missionary to the Italians was labouring to the full satisfaction of the Committee; of the Missionary to the cabmen, an account was given in the Society's Magazine for the month. The Missionary to the police had obtained access to the force in general, far beyond what was anticipated, and his visits were most thankfully received, many of the men saying, "At last some one is about to care for our souls." It was quite affecting to find how many dated their declension in religion from their first entering the force. Encouraged by the receipt of £72, and the great good effected, the Committee had also appointed a Missionary to the City Police. During the year, 16,825 visits had been paid to the police, 1,374 being to the sick and dying [hear]. It must be left to the great day to reveal all the evil prevented by the Mission, but several cases had occurred during the past year, in which the visits of the Missionaries had evidently prevented self-murder. Their general labours might be judged of by the summary of the year's work of one of them, the Missionary at Battersea-fields:—Paid 8,226 visits, 1,676 being to the sick and dying; spent in domiciliary visitation 2,155 hours; held 155 meetings, at which an average of ten adult persons attended; prevailed on ninety-three adults regularly to attend public worship; sent seventy-three children to schools. Through the labours of one of the Hackney Missionaries, twenty-seven individuals had been admitted as communicants in the year, and sixty-three other cases had occurred of hopeful conversion to God in health, besides forty-three others in affliction, and ten in death, with nineteen other cases of outward reformation. Very nearly half a million of the population of London was now under the visitation of the Missionaries [hear]. The Missionaries paid, during the past year, 674,151 visits, 72,532 being to the sick and dying; religious tracts distributed, 825,183; numbers of meetings held for prayer and exposition of

the Scriptures, 14,448; number of adults induced regularly to attend public worship, 2,312; number of children sent to school, 6,387. During the year, the Missionaries had met with very painful illustration of the active and soul-destroying efforts made in some parishes by the ministers of religion in inculcating what could scarcely be called semi-Popery, since it much more nearly approximated to direct Popery itself; in some of these parishes the Missionaries had met with great opposition, and were branded with the worst of names. The Committee ventured to remind the meeting that this Society could go into these parts of London, when all other Societies connected with the Church of England must, by their constitution, refrain from giving the people any instruction [hear]. The Report then proceeded to detail some individual examples of the Society's usefulness. Some hundreds of cases of outward reformation had occurred during the year: in 388 instances persons had become communicants; 2,997 adults under visitation had died, of whom 1,025 were visited in their last sickness and till their death by the Missionaries alone; 191 persons who had gone back in the world had been restored to church fellowship, most of them being individuals who lived religiously in the country, but on coming to London gradually lost their religious impressions, because here "no man cared for their souls." The meetings held by the Missionaries had been useful in the conversion of souls in so many instances that the Committee felt more and more strongly how important a part they were of the system of operation adopted by the Mission. The receipts of the year, exclusive of the contribution (£225) to the Disabled Missionaries' Fund, and of £200 appropriated for the Model Female Lodging-house, by A. Gordon, Esq., amounted to £13,929 14s. 8d., being an increase of £2,213 17s. 7d. over the previous year's; but the financial position of the Society was by no means satisfactory; the increased expenditure for new Missionaries was greater than the increased receipts by some hundreds of pounds, and the balance in hand was less than two months' pay of their salaries. The ordinary receipts had been gradually more and more exceeded by the expenditure during the last three years, till in the year just closed the deficiency reached £951. For several months the Committee had been compelled to refuse every application for an additional Missionary, unless his entire salary was guaranteed, and were thus prevented from appointing Missionaries in some quarters where the need was very urgent. The expenses of the Society were £1,300 per month; and the year's increase of receipts consisted mainly in guaranteed sums towards the support of new Missionaries, the remainders of the salaries having to be paid from the General Fund. What the Society especially needed now was contributions to the General Fund—with an appeal for which the Report concluded.

Mr. JAMES RALPH, rector of Horsleydown, moved the adoption of the Report.

The Earl of WALDEGRAVE, in seconding the motion, could bear his testimony to the usefulness and efficiency of the London City Mission. Fully recognizing our responsibility to the 2,000,000 of this vast metropolis, he was anxious to do his part to remove the great stain that hung over it, while so many were living without the fear or knowledge of God [hear]—nor could he express the pain and distress it gave him to see so many thousands neglected and uncared for [hear]. As superintendent of one of the Missionaries in Marylebone, he had been called to witness scenes which had deeply impressed him with the great value and benefit of this Society. Within these six months, for instance, he had been called to the sick-bed of a tradesman, who, through drunkenness, and some adverse circumstances, was lying in a pitiable state, in the last stage of dropsy; when the man was asked what place of worship he had ever attended, he answered, "None;" and neither he nor his wife or daughter could tell whether there was any clergyman or Dissenting minister living near; in fact, they could give no account of any religious faith, and did not know who Christ was. He (the Earl) wrote a note to the clergyman of the parish, to beg his attention to the case, but he did not attend him, and no doubt, with 14,000 persons under his care, he could not see to every one; but that wretched person lingered for nearly three weeks, and the only information and succour he received was from the Missionary of that Society [hear].

The Hon. BAPTIST NOEL, in moving the next resolution, said: There is one thing which commends this Society especially to my mind, that, in the endeavour to accomplish a religious object, it seeks to accomplish that object by religious men. It has not sought to overload itself with worldly patronage; it has sought for no deleterious influences, to extend the amount of its exertions while vitiating their character; but, while its Committee are composed (as far as one may judge of another) of Christian men, and its subscribers likewise are, for the most part (we have reason to believe) persons who value Evangelical religion; so its Missionaries are carefully selected, as those who have themselves experience of personal religion, and do not undertake to teach to others truths, the value of which they have not found themselves. The prayerful spirit in which this Association is conducted, and the purely spiritual object which it contemplates, revolt and keep from our ranks those who have no spiritual religion; and this fixes our attention, and, I trust, will make enthroned in our minds more and more this great principle, that, if religious objects are not to be corrupted and lose all their power, they must be carried on by religious men, who shall not be trammelled by confederates that cannot understand their principles, and will continually clog their efforts [hear, hear]. I should greatly regret if the world lent its tempting aid, and, influencing thus our proceedings, should make us lose sight of our great spiritual object [hear]. On the other hand, if I regard the disposition of the poor, to whom your Missionaries go, I think the circumstance no less happy. If Government lent you its aid, these poor persons, who are too much influenced, as my reverend friend has said, by jealousy of Government, might suppose that this was some contrivance to keep them down, to contend against their "Charter," to fight against their Socialism, to curb their passions, and would not see in it that which was alone to save their souls [hear].

Dr. LEITCH seconded, and Earl DUCIE supported the motion. The noble Earl said that he had during the year, although in a very humble way, acted as one of the servants of the Society, in superintending one of its Missionaries, and had been brought into contact with others in adjoining districts; and he could bear testimony to the truly Christian, patient, and persever-

ing spirit in which they laboured among a mass of ignorance, misery, and irreligion [hear, hear].

Mr. R. W. DIXON, clergyman, moved the re-appointment of the officers of the Society for the year, substituting Mr. Lambton, M.P., as a member of the committee in the place of the late Mr. Benson. After enlarged opportunities of acquainting himself with the Society's Missionaries, he could say that he believed there was not to be found in the world a band of men of greater simplicity and sincerity, more conscientiously devoted to spread the knowledge of "the truth as it is in Jesus." They were not only pious men, but wise and judicious men, with the tact and prudence necessary to tell upon the multitude [hear]. His own labours, in the whole of his ministerial life, had been among the very dregs of the population; and he knew something of the poor by daily converse, and he found them tell him, "We like these Missionaries, because they don't only come to preach, as the parsons do, but they sit down with us, and talk in a friendly way" [hear, hear].

Mr. THOS. VASEY, Wesleyan minister, seconded the motion, and urged the assembly to make up the deficit £1,000. As there must be 3,000 persons present, they had only to put by a penny a day a-piece for three months, not reckoning the Sundays, and the money would be raised, without its appearing a very serious affair.

Mr. ROBERT MONRO, minister, in moving a vote of thanks to the Chairman, presumed he might be regarded as virtually a City Missionary himself, in his capacity of Chaplain of Bridewell. He conversed there daily with a multitude of persons who were in a state of the grossest ignorance of the simplest truths of religion, and who for years and years together never set their foot within any place of worship; and if ever he was persuaded of anything, it was of this—that the London City Mission was a great desideratum in this metropolis, and eminently calculated to confer blessings upon our heathen at home [hear].

Mr. S. GLOSTER (of Philadelphia), a minister of colour, seconded the motion. It made him very happy that it had fallen to his lot to second this resolution, and that such an honour had been conferred upon him among strangers and in a strange land; and he found that the people of God everywhere knew a man only as he knew Christ Jesus.

The CHAIRMAN briefly returned thanks, after which a Doxology was sung, and the meeting terminated.

CHRISTIAN INSTRUCTION SOCIETY.

The Twenty-second Annual Meeting of this Society was held on Tuesday evening week, at Finsbury Chapel, T. Challis, Esq., Alderman and Sheriff, in the Chair. The Meeting was numerously attended. After singing part of the 144th Psalm, and prayer by the Rev. Mr. Tyler,

The CHAIRMAN made an earnest appeal for increased exertions in support of the Society.

The SECRETARY then read the Report, which stated—

That an urgent necessity existed in London for efforts to gain the attention of the people to the glad tidings of the Gospel, was but too evident a fact. The moral and spiritual destitution of a large portion of the inhabitants was but little (as concerning practical and saving knowledge) better than that of the far distant heathen. One single illustration of this might be adduced in the well-ascertained fact, that, out of a population of more than two millions, there was not, on any service of the Lord's-day, in churches and chapels of all denominations, a greater attendance than one-fifth, or about 400,000 persons. If inquiry was made as to the occupation of the rest, the crowded state of steam-vessels, railway-carriages, public houses, tea-gardens, club, and even gaming-houses, would furnish a melancholy reply. Such a desecration of the Sabbath, in its influence on the Sabbath-breaker, and example on others, was sufficient to prepare the way for the dismal catalogue of crimes which the moral statistics of London brought under public notice. The ordinary means of public religious instruction were inadequate to meet the circumstances of those who had no thought of God, and who will not attend his house. The operations of the Society in the several districts of the metropolis had been as follows:—Associations, 98; families visited, 50,867; number of visitors, 2,084; prayer-meetings, 30. It then went on to give from the reports of the agents some most gratifying instances of usefulness, at the same time that it exhibited an appalling amount of spiritual destitution in the metropolis. It had always been a leading object in the operations of this Society to induce the poor to attend the public worship of God and the preaching of the Gospel. The returns of the past year stated that 1,033 persons have been prevailed on to observe this duty; but few churches and chapels provided suitable accommodation for the humble poor. To meet this, services had been held in school-rooms, and in the apartments of the poor themselves, at which the families under visitation were invited to attend; such services had been conducted at eighty stations during the past year, in some instances weekly, and in others more frequently; and in connexion with which many pleasing results had been witnessed. During the summer months, religious services had been conducted in the open air, and many thus heard the Gospel who could not be induced to enter even an apartment in their own neighbourhood for that purpose. The labours of the visitors of this Society had proved auxiliary to the religious instruction of children: 1,748 have been obtained during the year for the Sabbath, Infant, or Day-schools, and local schools had been opened in several cases in the sections under visitation. An old stable had been taken, and fitted up by the Association at Mile-end New-town for a Ragged school, which, when completed, would accommodate from 180 to 200 children; the present attendance was about 120. The visitors have been instrumental in promoting the distribution of 1,759 copies of the sacred Scriptures (either Bibles or Testaments.) The tents of the Society were erected, during the past summer, at Kennington, Peckham, Gravesend, and Poplar; the attendances were orderly, and many appeared to be interested in the services. A course of fourteen lectures to young persons, on subjects connected with Sacred history, were delivered, during the winter months, at Claremont Chapel. The Committee had continued to receive applications for help in the formation or support of associations in the country, to which they had always readily afforded all the assistance in their power. It concluded thus:—"Your Committee, in conclusion, would further ask the assistance of those churches with which their associations stand connected, in supporting the general objects of the society by pecuniary as well as personal co-operation. The state of the Society's finances is a matter of constant regret. The

constitution of the Society, untrammelled by party or denominational restrictions, would enable it to prosecute many valuable schemes of Christian benevolence, had it at command the necessary funds for the payment of incidental expenses. A small annual contribution from each of the Associations, or a congregational collection from each of the churches in every alternate or third year, would readily supply this deficiency. The Committee cannot believe that the pastors and churches of the metropolis will be insensible to the claims of this society."

From the balance-sheet it appeared that the receipts for the past year amounted to £715 18s.; the expenditure, £779 4s.; leaving a balance against the society of £63 6s.

Various interesting speeches were delivered by Dr. Morison, Messrs. J. Kennedy, M.A., W. Fraser, J. Viney, ministers, and Mr. Branch, of the London City Mission.

COLONIAL MISSIONARY SOCIETY.

The Annual Meeting of this institution was held at the Weigh-house Chapel, on Friday evening, the 14th inst. The attendance, though of the highest respectability, was not so numerous as we have seen at former anniversaries. J. R. Mills, Esq., took the chair.

The proceedings having been opened by singing and prayer,

The CHAIRMAN rose and said that few institutions with the same means and opportunities as those enjoyed by this society had met with so large a measure of success. It was, however, to be deeply regretted that the institution had not yet obtained that share of favor with the religious public, especially of the Congregational body, which its importance demanded. He thought that it must arise from ignorance of its claims. The objects for whom they were labouring were not heathens—individuals with whom they had no acquaintance, but persons who spoke the same language with themselves, and had sprung from the same great family. Many of them had formerly possessed Christian advantages. It was true that some of them might have lost them by their own fault, but in other cases circumstances over which they had no control had led them to the distant colonies of their country. It was deeply to be lamented that not four per cent. of the amount raised for foreign missions fell into the treasury of the Colonial Missionary Society [hear, hear]. If a much higher authority than any of themselves were to visit the Christian public, he would say to them "This thing ought ye to have done and not have left the other undone." He thought that when they contemplated the deep feeling of sympathy which dwelt in the heart of Paul with regard to his brethren according to the flesh, they would feel that they had not displayed that degree of sympathy towards their own kinsmen that the relation subsisting between them demanded. He was desirous that they should be brought to a right sense of duty with regard to their own fellow-subjects in the colonies, and he trusted that the members of the Congregational body would bring the course of conduct they had exhibited towards them to the test of revelation. He was aware that these remarks did not apply so much to those who were present as to those who were absent, but the circumstances of the Society naturally called them forth. It must be borne in mind that these colonies were the seeds of future empires, and that Congregationalism was admirably adapted to meet that state of mind, that spirit of independence by which the colonies were characterized [cheers].

Mr. A. WELLS, the secretary, then read the Report:—

It commenced by expressing regret that the Committee were unable to furnish a satisfactory Report of the affairs of the Institution. The Society was not what it ought to be: it was not equal to its work; its funds were very inadequate; its Missionaries far too few; its entrance on new stations and enterprises too slow, and generally came too late. The failure, however, was chargeable on the fatherland, for the colonies had not proved barren; and, indeed, the Missionaries already employed had there being effected great things. The Society could always have obtained the right men if they had possessed the means for their support. £5,000 per annum would render the Institution vigorous and efficient. With that sum an interest might have been planted in every principal town in the colonies of the British empire. The churches were well able to raise it; but not more than half that amount had been obtained. Applications had been made from several colonies for missionaries; but, in consequence of the want of funds, not one brother had been sent out. It could not be said that the churches were ignorant of the claims of the Institution, for every means that could be adopted had been pursued to make them acquainted with them. The Report then gave an interesting detail of the stations already occupied by the Society, both in Canada and the Australian colonies.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society during the past year amounted to £2,500 2s. 3d.; the expenditure to £2,752 14s. 11d.; leaving a balance, therefore, against the Society, on the year, of £252 15s. 8d., which, added to a balance against them at the commencement of the year of £350 3s. 8d., left the Institution now in debt £602 19s. 4d. The deficiency, the Treasurer observed, arose chiefly from the falling off of the October collections. Last October they were nearly £300 short of the preceding October, but he trusted that that would be corrected during the present year.

Mr. J. KENNEDY, minister, rose to move:—

That the Report of the Committee, now read, be adopted and published, and that this meeting has learned from it, with deep regret, the very insufficient pecuniary support rendered by the churches to this important Society during the past year, especially as the present is a period when, from the vast amount of emigration, the great activity of ecclesiastical discussions and religious interests in the colonies, and the numerous and inviting stations open in them for Congregational ministers, the work ought to be prosecuted with the greatest promptitude and vigour.

He begged to express a very deep interest in this Society, though hitherto he had not had it in his power to manifest it in a way that was altogether adequate to its present circumstances. If, however, a deputation from the Society would visit the east of London, he should be happy to devote some few evenings to it, to advocate its cause, and he was sure that at least a dozen ministers would pursue the same course. The Society

was certainly in a position most disgraceful to the body to which they belonged: its position was altogether unsatisfactory. Appeals were being made from Canada and Australia. Men were not wanting to go out in the service of this Society, and yet the work stood still, through some unaccountable criminal apathy on the part of the churches of this land. Those colonies, it had been remarked, were the seeds of empires, and they would be, to a large extent, the same as the seeds out of which they grew. Taking America, for example, what was there glorious and honourable in her character which might not be traced back to the character of the colonies? While, on the other hand, what was there in that country which was dark that might not be traced in the colonies out of which they grew? If there were powerful religion in America, the germs of it were to be found in the pilgrim fathers; if there were slavery, it was to be found, not in them, but in the infant colonies. The present colonies were in a similar position. If they planted a colony in the neighbourhood of barbarian tribes, giving them none of the aids of religious instruction, but left the colony to itself, what would be the consequence? The prospect of such a colony was one of the darkest and gloomiest that could be contemplated. The providential destination of the world was progress, but the natural tendency of man was downwards. The original state of man was one of enlightenment—the state of barbarism was a state of degeneracy. If they would deal justly and generously with the colonies, they must infuse spiritual life into them, and preserve the salt of God's truth amongst them. It was only by such means that the seeds of an empire would grow into an empire in which God would be glorified and man would be blessed [cheers]. Go to whatever colony they would, they would either find an Established Church, or a Church seeking to be established [hear, hear]. It was a singular fact, that the philosophy and the policy of the age were looking in the same direction. The most dangerous infidelity of the present day was that which said that the Bible, the Koran, and the Shaster, were all inspired. Policy said that it was not the duty of statesmen to establish the truth as the truth, to determine what was truth, but simply to encourage all religions, and render assistance to all their subjects in the support of religious ordinances. Thus philosophy and policy were going hand in hand. Even the Independents in New England became persecutors, when they were linked with the State, and the progress of the churches was downwards to Unitarianism. In the colonies they found an Episcopal Establishment, a Presbyterian Establishment, a Papal Establishment, and, he regretted he must say, a Wesleyan Establishment [loud cries of "Hear, hear"]. It was stated the other day that the Wesleyans in the colonies had received money from the State [cries of "Hear, hear"]. He considered that the Wesleyans were placing themselves in a most false and injurious position, and he thought that the Dissenters of this country were bound to take a more active part than they had hitherto done to overthrow that system which attempted to establish all religions in the colonies [cheers]. He hoped that this Society would send out men who would denounce the connexion of Church and State, as being one of the great degenerators of the human heart [loud cheers].

Dr. R. W. HAMILTON, in seconding the resolution, said that he was reminded that this country had attained to a zenith and a magnificence beyond that ever reached by any known empire of the earth. Where could a country be found, however vast, at all comparable to their own? Let them go to every part of the world, and they would there meet with traces of the might, the policy, and the wealth of England. Why was it that such a country, small by its insular barrier, was raised and aggrandized? There was a time when Tacitus beheld Rome scarcely capable of sustaining itself, and he described, in his History of Germany, how he looked to the dark forests for a people that should come to remodel the whole of the civilized world. Who was the German and the Saxon now? There might be a mixture of blood; but still the Saxon was all-powerful, and was going over all the world to conquer and to teach it. The probability was, that Christianity would certainly follow the career of colonization. Christianity had much of an aggressive character; and there had been triumphs, but not of a very extended or consolidated character. They had the proof of what Christianity was, and the demonstration of what it might do; but it had never assumed a national ascendancy. Many, however, of the emigrants who were now pouring themselves from their fatherland were Christians, and were carrying the Church to the wilderness. When he looked at what was going on on the other side of the world, he saw that Christianity was rising up there, uncorrupted with the faults of men, striking its roots into the hearts of men, and there he saw scope for its having free course and being glorified. But in every colony cruelties were inflicted on the aborigines, and experiments were made on a small and petty scale of Church and State coalescence. They must look to the colonies, lest those bad principles gained existence there [cheers]. In pagan times they thought that all religions were true—philosophy thought all equally false—and Government regarded all as equally subservient [hear, hear]. If Government was to be the teacher of religion, it was the duty of the Government to support transubstantiation and anti-transubstantiation, the Deity of Christ and the non-divinity of Christ. The Government, therefore, supported all contradictions and all opposites. Government always thought one thing necessary in order to make religion useful, and that was to buy it up [laughter]. Something more seemed to be necessary to bring out the public mind and feeling in reference to this Society. He began to doubt whether these Institutions now connected with the Congregational Union would not be better if they were independent. The colonies certainly had such a claim on them, and they ought to do more to guide and to direct them, and not forget Divine agency. There was a promise which God reserved to himself, and a promise which he committed to them—there was the Divine prerogative, which they were not permitted to encroach on, and their own responsibility, which God would not relax [cheers].

Mr. J. BLACKBURN, minister, in supporting the resolution, said that it expressed regret at the insufficiency of the funds received during the last year. He wished it, therefore, to be borne in mind that the amount received during the year which had just terminated was very little less than that received in 1845. It was deficient as compared with 1846, but with reference to the October collection that came into that year's account, it was right to state that he had induced a few friends very warmly to espouse the Society, one of whom contributed largely on that occasion, and put a £100 note in the plate. He thought that that accounted for the apparent deficiency in those collections. With reference to the attendance that evening, it must be borne in mind that another most interesting service was at that moment taking place in the neighbourhood. He had received a note containing a donation of £10 for the Society.

The resolution was then put and carried.

Mr. M. H. PERLEY missionary, (from St. John's, New Brunswick), said that he was a descendant of one of the Puritans who landed in New England in 1630. They were now a very large family, but he was the first who had ever visited England. Although his residence was in the backwoods of that colony, yet they lived under the British flag, and he felt that they were in possession of the rights and privileges of Englishmen [cheers]. That colony had no less than nineteen millions of acres of land; it was intersected by beautiful rivers and magnificent lakes—the land was fertile and covered with timber, and on its coasts there were excellent fisheries. The first settlers who entered it from New England were about 300 in number, and one of their first acts was to establish a Congregational church in New Brunswick. It had now two pastors to support: their aged minister, who was now nearly ninety, and one of the missionaries of this Society, Mr. Galloway, who a few years since established an interest at St. John's, and had been eminently successful; a brick chapel had been erected at the cost of £3,500, and the debt now remaining upon it was under £1,000. At Fredericton there was no church, and Mr. Galloway was extremely desirous that a minister should be sent out, more particularly as New Brunswick had been created a bishopric, and the bishop had come out and commenced a cathedral [hear, hear]. There were but two Congregational ministers in the colony, but there were many people who would attend the ministry of a Congregational pastor, provided that they had a rallying point. He trusted that something would be done to promote the interests of that Mission, and that, when he returned in a few weeks, a Missionary would accompany him. He might state that he was her Majesty's agent for emigration—that he had seen more of the country than probably any other individual. The climate was fine, the natives were a hardy race of men; and he would earnestly press the importance of emigration to that colony. Parties, however, should come out in a body, bringing with them their own pastor and their own schoolmaster. There was a home for a large population, who might render themselves thoroughly independent, for in that country there were neither rates, taxes, nor tithes [laughter and cheers]. He begged to move—

That the meeting would express its sympathy, affection, and confidence towards the beloved brethren labouring in the colonies in connexion with this society, and would cherish gratitude and encouragement in view of the success which has attended their faithful labours. The meeting would further declare its great concern that they have been called to encounter so much delay and disappointment by the failure of the English churches to supply the means necessary to send forth to their aid the additional labourers they have so urgently requested, and its hope that increased and immediate liberality in the great work of colonial missions will effectually remove this most discouraging difficulty.

Mr. DAVID REES, minister, in seconding the resolution, said that it was of great importance that they should look at the Colonial Missionary Society in its true and proper light, because wherever England planted its banner there English influence and the English church would go, and it was necessary to send forth the Gospel pure and untainted by human authority [cheers]. The home of religion had always been amongst the masses. The court and aristocracy set the fashions, and they descended from thence to the other parts of the community; but all that was good rose among the people, ascended by degrees, and at last found its way to the throne [cheers]. In order to counteract the evils that were rising up in the colonies, it behoved this Society to send thither the religion of the common people [cheers].

Mr. J. GLOSTER, minister (from Philadelphia), had great pleasure in supporting the resolution, and that for two reasons. He was well acquainted with Canada and St. John's, and if the Christian friends of England knew as much of the colonies as Mr. Perley, this Society would not be in debt. It was of the greatest interest to this country that the Gospel should be planted in those colonies: it would have such an influence upon the neighbouring states, that the parties residing there, would act and feel as Great Britain acted and felt [cheers]. He cherished an intense interest in this Society on another account. The colonies to which he referred furnished the only refuge for the oppressed of his own country [hear, hear], and he knew that where the religion of Jesus Christ was planted, it greatly tended to the improvement of the people, and the permanent establishment of the land. Many thousands would emigrate to the colonies of Britain if churches were planted there. If a thing were worth doing at all, it was worth doing well [hear, hear]. If parties would really lay the interests of the Institution and the colonies at heart, they would soon raise all the funds that this Society required.

The resolution was then put, and carried.

Mr. CONDER (of Poole), minister, rose to move:—

That this meeting acknowledges, with approval and thanks, the services of the officers and Committee for the past year, and requests the Treasurer and Secretary to retain their respective offices; also, that the meeting concurs with those of the Home Missionary and Irish Evangelical Societies in appointing the following gentlemen, as a Board of Directors for the joint management of the three British Mission Societies for the year now commencing; and also in instructing this Board of Directors to take measures for holding one public meeting in London, next May, to transact the affairs and promote the interests jointly of the three Societies, instead of three separate meetings as hitherto conducted (List of names read).

That resolution ought not to be passed as a mere matter of form. They had no right to appoint officers, and still

less to re-appoint them, and re-impose the onerous burdens which they had borne in past years, unless they meant to support them. It was evident that, from some circumstances, the Society did not occupy that place in the efforts of the churches that it ought to do. It was time that the churches were aroused to a full consciousness of the greatness of the work aimed at. Could there be a more inviting field of labour, or one which ought to awaken more prayer and sympathy in every Christian heart, than the one presented before the meeting that evening. One of the most solemn responsibilities attaching to human beings was the power which, in the dispensations of the Creator, each generation had over the rising generation to mould it for good or for bad [hear, hear]. The occupation of a Sunday-school teacher, who gathered around him but a small number to instruct, enlighten, and train them for God, was one of the noblest occupations on earth. But what was the occupation of this Society? To train great infant empires [hear, hear]; and which were already giving proofs of the unexampled things they would do in the world. Great was the dignity and empire given to this country, and they had been conferred, not for their own sakes, but as a trust for the world. The history of England proved the truth of that assertion. These were apparently the last times of the world. The Anglo-Saxon seemed to be its last and noblest birth. Who could fail to read in history the fostering hand of a watchful Providence educating the Saxon race of England; and for what? For the empire of the world [cheers]—in order that it might be the evangelizer, the teacher, the reformer, and the regenerator of the world [cheers]. It was a great thing to regenerate a heathen nation, but it must be years before China or India could be raised to the full stature of perfect men. In the colonies, however, the work was ready to their hands—they had all the materials at their command, and all they had to do was to pour in upon them, with a free hand, the light of God's own truth [cheers]. Those colonies, in no distant time, would out-number the mother country. It would be mournful if, with the facilities England possessed, she failed to discharge her Mission, and sent forth her sons only to forget the God and the religion of their fathers, and to raise up a nation of infidels [hear, hear]. Let them adopt one of the most practical sentiments they had heard that evening, that whatever was worth doing was worth doing well. It had been brought as an accusation that they were apt to tie their purses round their hearts, and there was only one remedy for it—let them fling their hearts into this work, and their purses would go with them [laughter and cheers].

Mr. POORE, minister, in seconding the resolution, said, that Christianity would fill the world; but whether it would be in this century or the next seemed to be left to the present generation to determine. The painful feature connected with emigration in his view was, that very few Christian people resorted to it. The emigrants were chiefly the ignorant and the wretched who could not obtain a living at home, and hence the colonies were filled by people low in the scale of morals, and lower still in their relation to God. Wherever the white man had gone, the aborigines, whether they were the red men of America, or the Bush men of New Holland, had faded away [hear, hear]; and while they believed that the religion of the white man was to fill the world, it must be to them a source of grief that white men were the exterminators of all other races [hear, hear]. For that evil there were two remedies: one was, to support the Colonial Missionary Society, that missionaries might be found in the colonies to welcome their expatriated countrymen on their arrival, and to present to them the bread of life. A better remedy, however, was this—that Christians themselves should emigrate [hear, hear]. The holy seed ought to be the strength of the colonies. They would never convert the colonies by missionaries sent from England any more than they would convert the heathen through that instrumentality. He believed that if twenty English families had been found in Tahiti, the probability was that France would never have taken that island [cheers]. If people were to go out, and, while they tilled the soil, sought to evangelize the people, the work of God would be greatly promoted, and his glory soon cover the earth [cheers].

The resolution was then put and agreed to.

Mr. J. BLACKBURN, minister, rose to propose a vote of thanks to the Chairman, and, in so doing, dwelt upon the eminent services which that gentleman had rendered to the Institution. Considering the state of the times, he did not apprehend that the next October collection would exceed the last, and he therefore felt that a solemn responsibility now rested upon men possessed of wealth to fulfil their stewardship. Every part of the world appeared to be ripening for the harvest, while there were no means of providing husbandmen to reap it [cheers].

Mr. A. WELLS, minister, briefly seconded the resolution, which was put and agreed to.

The CHAIRMAN having acknowledged the compliment and expressed the warm interest that he felt in the welfare of the Institution,

The Doxology was sung, the Benediction pronounced, and the meeting separated.

INSTITUTIONS FOR THE ADULT DEAF AND DUMB.—The fifth annual meeting of the governors of the institution for providing employment and religious instruction for the adult deaf and dumb, was held on Wednesday, at the Freemasons' Tavern. The Duke of Cambridge took the chair. The report stated that the proportion of deaf and dumb in this country is one in 1,400; so that the entire number so afflicted is 14,000. Four youths and seven females had been received into the institution during the past year, and were learning trades; 320 deaf and dumb persons had received relief during the year. A new building was proposed, in order that the sexes might be properly separated, which was impracticable at the premises at present occupied. The committee were happy to be able to state that the debt under which the institution laboured last year was paid off; the subscriptions had been £913, and a legacy of £300 had been left to the institution.

LONDON MISSIONARY SOCIETY.

The fifty-third anniversary of this great Society was held at Exeter-hall, on Thursday morning, the 13th inst. The intense interest felt in the proceedings were manifest from the early hour at which the Hall began to be crowded. At ten o'clock, the hour appointed for taking the chair, the Secretaries and several of the Directors appeared on the platform, and were loudly cheered. Sir E. N. Buxton, Bart., having taken the chair, in which he was supported by Sir C. E. Smith, Bart., and Dr. R. W. Hamilton,

The proceedings were commenced by Mr. J. J. FREEMAN, minister, giving out the 33rd hymn Missionary Collection—

"Rise, gracious God, and shine
In all thy saving might," &c.

And Mr. J. ELY, minister, having implored the Divine blessing,

The CHAIRMAN rose and said: When I look upon this vast assembly, I cannot but feel it a great pleasure to occupy the position which I hold this day. On this day week, I had the honour, in the absence of Mr. Plumptre, to take the chair at a meeting almost as large, and of which, in many respects, this one reminds me—I mean the meeting of the London City Mission [cheers], a society in which I feel the deepest interest, and in which I may venture to say, a vast number of those now present also take a great delight. It does appear to me that those who support this Society must support that, because they seem to me so kindred in their spirit and principle. This Society has taken up the important principle, as it appears to me, of severing the great truths and the great principles upon which the salvation of man depends, from those not unimportant, but still far less important differences which divide the Christian world. I do think it a glorious and triumphant fact, both in that Society and in this, that Christians, with all their differences, can be found to unite upon the great truth, the great principle, that, "He that hath the Son hath life, and he that hath not the Son hath not life" [hear, hear.] It was my happiness, yesterday, to be present at a meeting very different from this in which a gentleman lately returned from India was present, and was received with the greatest enthusiasm. That gentleman was not a missionary, but he was a great captain; it was Sir Harry Smith, the hero of Aliwal, who was received as he ought to be—and as he might have been expected to be received in the city of London—with triumph and respect. I could not but reflect, then, that I had engaged to be here to-day, and that we should be reminded of captains and ambassadors, and of heroes very different from Sir Harry Smith—of men who sought not triumph from their fellow-men—who gained no bloody victory like that of Aliwal—but men who were indeed conquerors, for they conquered sin and death—they brought men from the slavery of their evil passions into the liberty of the Gospel—from the love of war and of every horror of that kind, to be peaceable, loved, and loving one another [cheers]. I do feel that, among all the great missionary societies which adorn this country, there is not one which can boast of greater heroes, of more glorious ambassadors for the truth, than the London Missionary Society can do. You who belong to this Institution must, I think, look back with the greatest satisfaction to those great names, who are, indeed, your property—such names as Morrison of China, and Williams of Polynesia [cheers]. I will mention others in which I feel a more especial and particular interest. I would especially allude to that great man, Smith, of Demerara [cheers], who, while he served God in the damp prison of that country, was pulling down, though he perhaps did not know it, the first stone of the miserable structure of slavery, and of whom it might truly be said that, while he stood and waited, he served the Lord [cheers]. I do feel—and it is a source of great satisfaction to me that I can feel so—that my honoured father [cheers] had the pleasure and the gratification, though he never saw him, of fighting side by side with that great man. Then I turn to another man, who has done the greatest service, in many ways, to the cause of humanity in South Africa—I mean Dr. Philip [cheers]. I cannot, standing here, forget that for years my father fought with him, and felt that it was his privilege to do so, the cause of humanity, and liberty, and religion. I do believe that the services of that man to the human race have been great, and that though he never can expect, and would not wish for, such a triumph as I have mentioned, yet when the great day of judgment shall be revealed, it will be found that he has been a great benefactor to man, and I feel assured that his name will be written in heaven. These glorious recollections, I trust, will produce an appropriate effect upon the meeting, and upon the constituency of this Society—that they will not induce you to relax your labours, or to feel that your work is done, for God knows it is hardly yet commenced; but that, animated by the example of these illustrious men, you will be stirred up to greater exertions, feeling that the door is opened, and the world all before you—a world which has still to be converted; looking to these heroes, I trust you will follow them as they followed Christ [loud cheers].

Mr. A. TIDMAN, Secretary of the Society, on rising to read the Report, was received with reiterated bursts of applause.

[We regret that the abstract of the Report reached us too late for insertion in the present number.]

Dr. ALEXANDER, of Edinburgh, said: In rising to submit to this large assembly the first resolution upon an occasion so interesting and so exciting as the present, I am painfully sensible of the difficulty and responsibility of the position in which I have been placed; and I can most truly say that, had I consulted my own feelings, no urgency of entreaty whatever, would have sufficed to have placed me in such a position; but I have long sought to act upon the principle that, when a man commits himself to a great public cause, private feelings ought to exercise over him only a subordinate influence when the concerns of that cause are in question. And with regard to this great

Society, I feel myself, if I may be allowed to say so, the born and the hereditary advocate, for when, two years ago, I had the honour of standing in the pulpit of Surrey Chapel, to preach the annual sermon, I could not forget that, forty years before, there stood in that place, on the same occasion, a venerated relative of my own, to discharge a similar duty—I say then that, considering myself the hereditary advocate of this Society, I trust I shall ever be ready to do whatever service its directors may lay upon me, and, whether the post they assign me be a post of labour, of difficulty, or of honour, to do the best, according to my humble ability [loud cheers]. And perhaps there is some propriety, upon the present occasion, in assigning to me a place on this platform, considering the locality from which I come, and the consequent testimony which I am about to bear at this meeting of the continued vitality and healthfulness of this Institution. In the natural body, it is well known that if there be any unsoundness at the core, if there be anything wrong with the vital parts, it is usually at the extremities that the chill and torpor of approaching death is first perceptible; and, on the contrary, when at the very extremities the vital current flows full and free, there is a strong presumption that all is right with the head and heart [cheers]. I come from one of the extremities of your missionary body in this country, and I am here to say to this large meeting, that throughout the whole of that extremity, as far as I know it, missionary zeal flows with unabated ardour, and the warmth of attachment to this great Society was never greater than it is at the present moment [cheers]. The resolution which I have the honour of submitting to this meeting, is to the following effect:—

That the Report, of which an abstract has been presented, be approved and adopted, and that it be printed and circulated by the directors at the earliest practicable period; that the manifold and striking proofs which it supplies of the divine sanction graciously given to the labours of the Society's faithful Missionaries demand from this meeting devout thankfulness and humble joy, while the evidence it gives that the cause of Christian Missions is entirely dependent for prosperity on the grace of God should constrain the churches of our country to the exercise of more earnest and persevering prayer, that he would multiply the number of well qualified agents for this sacred service, and crown with augmented success the labours of those already in the field.

It is fortunate for me that this is a resolution which needs no support at my hands. I am perfectly sure that the friends present will promptly adopt it as soon as they have heard it from the chair. With regard to the Report, an abstract of which we have just heard, I think you may say that its best advocate is itself, and that its eulogy is furnished by its contents [cheers]. I cannot, therefore, suppose for a moment that there will be any hesitation in adopting this Report, but permit me to say, let us not content ourselves with the mere form of adopting it and of passing this resolution—let us not adopt it merely with the outward homage of the hand or of the foot—let us give to it the assent of our hearts—let us feel that it lays upon us a deep obligation to go forward with increased alacrity in this good cause—let us adopt it with devout gratitude to Almighty God for the grace he has vouchsafed to this Society during another year—that He has sustained our operations unabated and unimpaired during a year of unexampled national distress and straits—that he has sent home to us from every part of our Missionary field so much delightful and encouraging and elevating intelligence—that he has preserved so many of our faithful Missionaries—that he has kept up our Missionary churches, and that he has enabled so many friends and directors of this Society so to conduct its affairs during another year that they stand up before the huge assembly of their constituents, gathered, I believe, from all parts of the united empire, to thank God and to take courage [cheers]. And this they can do without painful misgivings in their hearts [cheers], without the retraction of any of their measures [cheers], without any apology for any of their doings—and without any shade of shame resting upon their brow [cheers]. The report which has been submitted to you presents somewhat of a chequered scene—it has its bright scenes and its dark—its occasions for gladness and its occasions for regret—but what is this but to say that it possesses the features which characterize the progress of every good cause in this world of calamity and sin. The walk of every good man—the advance of every good cause—throughout the earth, is like the mid-day walk under the foliage of trees; now a streak of gold lying across our path, and now a deepening shade [cheers]. This diversity is in the condition and quality of all good things here below, and I believe some such characteristics will distinguish our Report until the very last—at least until we have achieved our grand triumph and finished our work. It is not in this world we are to expect anything else. A scene all darkness belongs to that kingdom which we seek to destroy, and a scene all brightness is to be seen only in that place whither our labours tend, and where we shall receive our reward. Here we must be content with a chequered scene, thankful for the sunshine, but not discouraged by the shade [cheers]. I will not intrude upon this meeting by attempting to go over all the points of interest presented in the Report. It may perhaps be thought selfish, but I will select for a few moments the two points of chiefest interest—China and Tahiti—and I do so, not because I think I can say to this meeting anything but what they may have heard before on these topics, but because I judge it will not be unpleasant to the friends of the Missionary Society that their thoughts should be brought to rest for a season longer on those two spots of missionary enterprise. With regard to China, the first thing that strikes every one is the vast field which is there presented to us for our operations. Grand, solemn, almost to overwhelming, is the scene presented to the Christian philanthropist by that country, with myriads of human beings passing hastily through their brief course of mortality, and rolling with incessant stream into an awful eternity. How thankful we should be that God in his providence has brought that vast country within reach—in part, at least—of our missionary and evangelical operations. Three hundred and sixty millions of living, intelligent, accountable, immortal creatures! what a congregation to be gathered together, not indeed within the reach of one voice, for that is impossible, but, to a very great and delightful

extent, brought under the teaching of one book, and that book the Book of God—the book for man—the book of life—the book whose word liveth and abideth for ever—the book which has been the instrument, more or less directly, of all the good that is found in this sin-stricken world—the book that make man wise unto salvation, through faith which is in Christ Jesus, our Lord [cheers]. I do not indeed expect—I am not one of those who suppose—that the world is to be converted, that China is to be converted, by the written Word alone. I fully assent to the sentiment of the Report upon this subject. I know that now, as it always has been, it is by the foolishness of preaching that God will confound the wise of this world, to destroy its impurity and to alleviate its misery; but I think it is matter of devout thankfulness that we can present to the people of China the Word of God in their own tongue. I have faith in that written Word—I have faith in its operation when brought under the perusal of an intelligent and inquiring people like the Chinese; and since we cannot, as yet, pour into that field our hundreds of men, it is a matter of thankfulness that we can pour into it the Word of God, and scatter amongst these people those leaves which are emphatically for the healing of the nations. What evidence, if evidence were needed, does that report supply of the destitution of China—of the need which its population has of such teaching as the Bible alone can convey. What an appalling fact is it, that in some districts it is admitted (mark you, not calculated)—admitted that seven-tenths of the female children are destroyed as soon almost as born. This is a fact which would agonize and horrify the mind, and upon which you could not dwell for an instant, were it not that the thought strikes across one's mind—Ah! these dear babes are not lost. Cast from the maternal arms, angels have caught them and carried them to Abraham's bosom, and their names are written in the Lamb's Book of Life. We believe in these things; but what is it that has so de-naturalised the women of China? It is not want of education, or other social advantages: it is not because she has received from the one God of the earth a different nature from the woman of England. We do not believe in the popular doctrine of the day, of distinct races and people. No; let those mothers of China who clasp their babes to their bosom give the answer, and say that, naturally, there is a fount of tenderness in the bosom of the Chinese woman, as deep and pure as that which flows forth beaming and beautiful from the hearts of the mothers of England [loud cheers]. What she wants to make her what she ought to be is God's truth—that blessed religion which, by giving woman her rights, makes her love her duties, and spreads a sunshine around her which beautifies and gladdens the scenes of social and domestic life. I ask this meeting, then, to respond to the appeal of the directors in that Report. The field is open. The cry is urgent: China with its millions is before you. Men and brethren, in the name of the Lord God of hosts, go up and possess the land; and, as the directors pray you for men and for means, let neither be wanting, but, if we are suffered to assemble again at the close of another year, let them have to tell their constituency that they have succeeded in sending out a double number of efficient missionaries into that field [cheers]. With regard to Tahiti, what can I say that will correspond with the feelings of this meeting? Alas! there all the scene almost is dark, and yet, let me remind this meeting that the darkness arises not from the failure of missionary enterprise—not from any proof that we were engaged in an insane or a desperate attempt to evangelize the people—but from causes over which we, as a missionary society, had not the slightest control. I will not degrade the dignity of this platform—I will not hurt the feelings of this meeting—by giving one solitary expression to those feelings of a national, of an ecclesiastical kind, which are apt to rise in one's bosom towards the authors of the calamities of Tahiti. We have transferred that cause to the high Court of Heaven, and there let it rest as between us and them until he who verily judgeth in the earth shall give his award and come forth gloriously to defend the right [cheers]. But what British heart could listen to that Report without an exulting feeling of sympathy with these noble patriots [cheers]—these brave refugees in the mountains; and who can refrain from assenting to the position that we have, in the conduct of the Christian part of the refugees, a noble evidence of the power of Christianity over the hearts and minds of men [cheers]. Look at that Sabbath scene amongst the mountains—behold that harassed and persecuted remnant—see how, over their assembly, there has descended the calmness of holy repose and the light of a heavenly host! Behold here the evidence of a peace which passeth all understanding, which the world cannot give and which it cannot take away—and then look down upon that town possessed by a so-called civilized people. Mark those scenes of horrid debauchery—listen to those sounds of revelry and blasphemy—see the orgies of heathenism there rampant—and tell me ye sages, ye philosophers that dream of the perfectibility of the human species, ye men that long for the emancipation of your race from what is bad, which is the savage and which is the civilized? which is the heathen and which is the Christian? And if you give your suffrage, as I think you must give it, in favour of the patriots on the hills, then I claim from you your suffrage and support in favour of the great cause which has been the instrument, in the hand of God, of teaching these once degraded infuriated savages to keep the Lord's Sabbath, and to give a lesson to the highest civilized nation of Europe [cheers]. The tone of the Report, with regard to the prospects of Tahiti, is somewhat sombre and mournful. I fear that there is for this but too good cause, and yet will the meeting sympathize with me when I say I am not disposed to give up that cause [cheers]. I look back upon the history of my own country—I find there was a time in the history of that country when the people of God there were a poor and a persecuted remnant, when their cause seemed as dark and as desperate as that of the patriots of Tahiti. They were driven from their sanctuaries and their homes—their old men, their wives, their children, who could not follow them to the mountains, when they were seized by the brutal soldiers who traversed the country, were murdered in cold blood. Men had to seek

their spiritual food at the peril of their lives—they had to maintain their retreats by continual conflict—they had to worship their God with the sword at their side and the musket in their hand—to spread the elements which commemorated a Saviour's dying love under the broad eye of heaven; and to perform their sacred services in the open air. They uplifted their psalm in the hoarse murmurs of the northern gale—the screams of the plover, the shriek of the eagle, mingled with their song, or disturbed their devotions. The bride received the hand of her betrothed at an altar not made with hands—the babe born in some mountain cave was baptized by water from the mountain stream, and consecrated to God under the expanse of heaven. The dead were carried to their last repose in some lonely glen or on some sterile mountain-brow. All seemed dark, and, as the year went on, every day seemed darker than the preceding. To the human eye everything seemed lost and hopeless; but the men of the Covenant were men every inch of them [cheers]. They had pledged themselves to a great cause, and they determined to stand by it. Their daughters and their wives had engraven upon their standard, "For Christ's crown and Covenant," and whilst there was a breeze on their native hills to carry out the folds of that standard they determined to stand by it to the very last; and they did stand by it, and the time of their deliverance came, and after the darkness there was the dawn, and the enemy retreated before them, partly vanquished by their valor and partly ashamed of himself, and then they came forth from their hiding-places with that old banner torn and soiled, but not dishonoured, in their hands—took possession of their old sanctuary, and made the walls ring again whilst they sung their Scotch psalm—

"They in the Lord that firmly trust
Shall be like Zion's hill,
Which at no time can be removed,
But standeth ever still.

"As round about Jerusalem
The mountains stand alway,
The Lord his folk doth compass so
From henceforth and for aye."

To these men—let politicians say what they please—to these men, to their sanctuaries, and their pulpits, Scotland owes it at this day that, with all its difficulties and faults—and I am not here to say it is perfect—it has yet the reputation of being the most pious and most virtuous nation in the world [cheers]. Now when I think of these things I am not disposed to despond of Tahiti and Tahitian patriots. I remember their cause—it is the cause of truth, and virtue, and freedom. I lay to heart that this cause is always, sooner or later, the winning cause. I believe that—

"Freedom's battle once begun,
Bequeath'd from dying sire to son,
Though baffled oft at last is won!"

[loud cheers]. I do look forward with something of hope and expectation to the time when Tahiti shall welcome back her sons—when her storms shall clear away as the storm of Maniachi cleared away, and they shall see that the firmament is as blue and clear as ever, and the stars have been shining there all the while; and when that favoured and much-beloved isle shall lift up her gem-like crescent amidst the waters of the Pacific, again the home of the loyal, the virtuous, and the free [cheers]. Am I too sanguine? Perhaps I am [cries of "No, no!"]. How can we give thee up, oh! Tahiti?—the land of so many prayers—the scene of so many successes—the cause of so many thanksgivings unto God—the land which we have been permitted to point to as the great triumph of our Missionary work, as the great pyramid of our Missionary operations—the land part of whose dust belongs to Heaven, and is destined to shine in immortality [cheers]. We cannot give up that land. I for one never will. My mother taught me to lip that word, and I will speak it till I die [loud cheers], and if there were in this assembly any misgiving—any disposition to be done with Tahiti—I think there is one part of that Report that would rebuke the ungenerous feeling [cheers]. Look at that assembly of the refugees; see them watch with intense interest the countenance of the British ambassador as he proceeds to unfold his message. See the cloud of disappointment that gathers on their brow as they hear him say, "England has acknowledged the Protectorate, and can do nothing more for you." What follows? Groans, murmurs, execrations, complaints? No such thing. They forget the present in the past, and, remembering nothing but England's ancient conduct, there burst forth from that assembly the unanimous shout, "England—England for ever!" [cheers]. Shall we not respond to that cry—shall we not take it up in a similar spirit? Men of England—the loyal, the free—women of England—mothers and maidens and daughters of an unpolluted soil—lend me your sympathies whilst I stand up before the country, before Europe and before the world, and pledge you to cry, "Tahiti for ever! Tahiti for ever!" [long continued cheers.] Yes—thou wronged and injured Queen—the whole heart of England is true to thee still. Ten thousand British hearts beat in sympathy with thine—ten thousand British knees are ever bent in prayer for thee—wait till thy time—rest in thy quiet security—in thy sweet and queen-like patience possess thy soul. Thy time is ours; and, when Providence shall appoint the way—when circumstances, under God's directive hand, shall but show it is possible—when his finger shall but indicate to us how the thing may be done, the honour of Britain—or, at any rate, the feelings and hearts of all the Christians of Britain, from Cornwall to Caithness, and from every extremity of the empire—will leave no stone unturned, no means unused, in order to restore to thee the throne of thine ancestors! And when that time shall come, amidst the plaudits of thy rejoicing subjects, there shall come a voice from afar, over the waters of the bright blue sea, sweet as the voice of ancient friendship, loud as the roll of the waters that gather around thine island-throne, shouting in the tones of ancient England, "Hail, Pomare! Queen again of Tahiti! Pomare, hail!" [long continued cheers.]

Mr. J. BURNET, minister, said: In rising to second the resolution, I cannot help expressing my high gratification at the appearance presented this day. Everything seems to indicate that this meeting is determined to take up the pledges that our friend has offered for

our acceptance. The day itself seems propitious to us. We see some of Dr. Alexander's golden tints coming even here into the heart of this vast assembly, to cheer us at our anniversary; and we have none of the dark shadows of which he has been speaking, to cast the least tint of gloom over our proceedings. I like to see the Missionary ship, and once more to stand upon its deck, though for half a century its flag has braved the battle and the breeze, from the rising to the setting sun [cheers]. I can see in the hardier faces around me and before me an expressive resolve that, although she has put into port for this day, it is not to be paid off and dismissed [laughter], but rather to have the assurance that she shall not lack a crew of good and worthy seamen to work her through another year [laughter and loud applause]. I think I see in the softer faces before me the assurance that our lady-passengers are not afraid to sail with us [cheers]. Surges we may sometimes meet, and the vessel, like other vessels, may sometimes lurch, and what vessel was ever made that did not do so, unless she stood and rotted upon the stocks? [laughter]. We go out, therefore, once one upon our voyage, and whilst we find that our crews are ready to work the vessel, and whilst we find that lady-passengers are willing to sail in it, we must obtain from the landmen and women—the gentleman and ladies we leave behind—the assurance, before we go on board, that they will provide the supplies. Sailors, it is true, are wanted, and there can be no fleet without them, but miserable would that fleet fare if there were no landmen to support it [laughter]. There are no waving harvests on the sea, and, consequently, the land and the sea must work together in this high and important service. I need not ask whether the meeting are prepared to stand by their obligations to keep the vessel sailing [loud cheers]. They have already shown that they are prepared to do this—they have enthusiastically shown it, and they never can be too enthusiastic in so great and holy a cause [cheers]. Looking to the Report, in connexion with the statement of account, what do I find? This speaks well for the Missionary ship—that the expenditure, during the last year, over the income is only £1,821 [cheers]. This is just the second time for the last twenty years that we have been so near a balance. This speaks well for the Institution. It is a great thing to be out of debt and a great thing to keep out of it. We are nearly out of it now, and the meeting must keep us out of it [laughter and cheers]. But this is not all. It is not only necessary to be honest for the past, but for the future to continue so. We may have escaped bankruptcy hitherto, and we rejoice in it; but we must not fall into it in future. It is of great importance that the Institution should be enabled not only to keep the ground it already possesses, but to go on to the occupation of more ground. We cannot suppose that the money expended during the past year is all that is necessary, all that is right, all that is binding on the Christian world, in connexion with the labours of the Missionary Society [hear, hear]. We must not say, Hitherto we have come, but will go no further. We must proceed in our work and take up new stations—new stations in climes already visited, and new climes, many of which, with their teeming myriads, we have never yet visited; and the meeting and friends of the Society throughout the country must aid in this extension of our work of faith and labour of love. The Report has dwelt at some length on the case of Tahiti, and has very properly dwelt on it; and my friend who preceded me has pressed that subject strongly. I do not despair for Tahiti any more than my friend who has just sat down; but I must tell you that only yesterday there appeared in the papers a letter from Valparaiso telling us that the Tahitians had been compelled to surrender to France. They have broken in on the mountain fastnesses—they have surrendered to them—they have destroyed their means of subsistence by destroying the vegetation of the country, and they have yielded without resistance. Their surrender has been peaceable and manlike, therefore, as their stand in the mountains was in itself brave. I do not mean to say that I sanction standing to arms at all [hear, hear]; but I can easily see the manhood of the spirit which draws itself off into the mountains, and remaining there, desires to be free rather than participate in the slavery and the corruption of a bitter and severe position below. But what could the people do when their means of subsistence was destroyed? It would have been folly to have remained there to starve—it would have been folly to have resisted there to the death, when the resistance was totally useless. The French had nothing to do but to pour in their fire, and they would have been annihilated. They have taken, therefore, the course which you must approve of still, and now let us look to the men that made that stand upon the mountains. Who knows but that they have come down to expose, by the contrast, the corruption to which my friend has referred, and to throw the weight of Tahitian Christianity into the scale against the corruptions of civilization. Who knows but that, even now, these confessors and almost martyrs to the faith may not be found winning souls to God, even from amongst their invaders, till at last they have occupied the position of the sanctified and the free. Let it be remembered that Tahiti is worth nothing to France [cheers]. The expense of Tahiti is £100,000 a year, and there is no return whatever [hear, hear]. How long will France bear that? How long will France continue to send her population to the antipodes for nothing? [hear, hear]. How long will they like to be banished to the South Seas? How long will they like to put up with this expatriated condition, their own fair France separated from them by the diameter of the globe itself? Is it not possible that they will begin to say, What is the use of this place? Is it not possible that they may at last say, Why do we come here? They will not continue such a course, nor is there any reason why they should. The whole case, therefore, if any man were to take a sober view of it, independently of the religious aspect of the question, is of such a character that I should not wonder if a statesman were raised up in the Providence of God in France who should say, in the name of humanity and in the name of sound constitutional

economic policy, let us have nothing more to do with Tahiti [cheers].—If, however, we leave this in the hands of Divine Providence, we can look to the Report, which tells us that our Missionaries still are there—still we are represented in the mass of that people, and the men who communed with them on the mountain can also commune with them in the plain and in the town, and then the principles which they have been taught will sustain a consistent profession on earth, and give them a better meetness for heaven [cheers]. I see, therefore, nothing connected with Tahiti to dispirit us. If it should be said for a moment that we might have tried to save them, I answer, we did. As soon as the information arrived that Tahiti was in this position, a deputation from the Missionary Society were with the Ambassador of France before he had a communication from his own Court on the subject. This was as quick as you please [laughter]. He said to myself, as I happened to be one of the deputation, that he had not yet received information from his own Court on the question. Now let me show you precisely what stood in the way. As soon as he had seen the statement in the papers, which was the first he saw respecting the seizure, he went to Lord Aberdeen, and had a conversation with him on the subject. Lord Aberdeen said, "We have no political interest in Tahiti; therefore, I have no proposal to make." Make it as bad as you please or as good as you please [hear, hear]; but it shows that the cause of Tahiti was handed over to France by him on that occasion. Never touch the French in their tender point—their glory. When I told the Ambassador what I have told you (for the deputation honoured me to lead the conversation)—that Tahiti was nothing to him—that it could make no return—he replied, "We took it for the glory of it" [laughter]; and the moment a Frenchman gets on his glory it is very difficult to deal with him. The case, therefore, went beyond the control of the Directors—it went beyond the control of the British community, for a high and persevering agitation in England against France, in which the British Government could take and would take no share, would only have made the French adhere the more to their seizure for the glory of it [hear, hear]. I think, therefore, we must look at Tahiti in connexion with the coming providence of God, and commit their interests to that providence; and I think our friends will see that we did our best in the course which we adopted [cheers], and, moreover, you will see that that best was done quickly when we were even with the French Embassy before the court of that embassy had communicated any tidings on the subject [cheers]. But look for a moment at the case of China; and here again we have done what we could; and that which was once said of a good woman in the Gospel is the best thing that can be said,—We have done what we could. I am not of opinion that the hasty selection of Missionaries, as they offer, is a good plan. I reckon it a bad and a dangerous plan; and Missionaries have sometimes been hastily selected, and consequently as hastily rejected. They must be individuals whom we know and have tried. They must not be novices, as says an Apostle, for when he spoke of bishops he spoke of Missionaries too [hear, hear]. They are preachers of the Gospel of Christ in common with the bishops that travelled in the Apostle's days. We take it for granted that Missionaries must be well known and carefully selected, but especially for such a wondrous country as China. A country so little known to us till of late—a country whose language is complicated, a country which requires so peculiar a cast and tone of mind, cannot and ought not to be rashly and hastily supplied [cheers]. Looking to India, and finding, as the Report has directed our attention to it, how much has been done there, can we not say, and say with great truth, there is reason to thank God and take courage? Africa, it is true, suffers; but are we for a moment to take it for granted that light is to be withdrawn when danger comes. If civil wars (or *uncivil* wars, as all wars are,) should arise in any country, is it not of great moment that we have here and there the people of God amidst the conflict who are as much the subjects of his care in the rage of violence, as when in the quiet prayer-meeting they are offering their undisturbed affections to God. It is of great importance that they should be ambassadors of peace amongst surrounding wars—they will frequently be found to operate as oil on the water. If I look to the West Indies, I find the Report states in connexion with those islands some circumstances at which I am not at all depressed—I mean the results of the importation of labourers from India and Africa. I recollect, Sir, holding common views with your honoured father upon that question, and we then anticipated the mischiefs that would arise; therefore we were not surprised at their occurrence. But when we come to reflect that this is the result of commercial policy, struck out by minds that are but little influenced by anything that makes not a commercial return, we must still with patience sustain our Missionaries in the midst of the difficulties, and endeavour to meet the rising corruption with the pure discoveries of the Gospel of Christ. We have no other way in which we can meet them as professed followers of the Lord Jesus. But, upon the whole, the Missionary Society is, in my estimation, at this moment on as high ground as I ever saw it occupy, and I trust that that ground it will continue to sustain, so that the more the ship is shaken the more closely its timbers will adhere one to another, and the more it is exposed to storms the more it will show its competency to ride them out. And with the great Head of the Church as the pilot of the vessel, I may yet look forward to the many seas through which she is destined to make her way, and I hail the anticipation of the period with joy when those who have so often sustained her at home shall see her come in again, decked with the colours of all nations, for she belongs alike to all, to tell that "The earth is the Lord's, and the fulness thereof" [loud cheers].

The resolution was then put and carried.

Mr. J. ANGEL JAMES, minister: I have been requested to move:—

That the striking and gracious dispensations of Divine Providence, which have opened to the Christian church the vast and populous regions of idolatry in the East, presents to the friends of Missions in general, and to the members of this Society in particu-

ar, an imperative claim for more strenuous effort and enlarged liberality.

I have been requested, as an old friend of the Society to move this resolution, and I value, I claim, and I acknowledge the honour of this designation. I am a friend of the Society, as I am sure every feeling of my heart, and I believe, every action of my life attests [cheers]. I have given to it the ardour of my youth, the vigour of manhood, and now offer to it all that remains for me to present—the approaching years of decay and declension. Whatever of weakness or of strength remain for me, during the evening of existence, it is not for me to predict or to conjecture; but under whatever circumstances the remaining years of my life are to be spent, they will be spent, in part, in the service of this Institution; and when I can do nothing more for it than from the solitudes of sickness, to pour out my prayers to him who heareth the voice of our supplications, I will say for it, "God be merciful to the Missionary Society, and bless it, and cause his face to shine upon it, that his way may be known upon earth, his saving health among all nations" [loud cheers]. And then, if it be thought at all of importance to perpetuate the name which has little to claim recollection, I shall esteem it an honour still conferred upon me to have my humble cognomen subjoined to the fathers and founders of this Institution [cheers]. That I am an old friend of the Society will be apparent, not so much from my hoary hairs—though they are here and there upon me—but from the fact, that it is forty-three years, I believe to-day, since I first joined in the proceedings of an anniversary of the London Missionary Society [hear, hear]. In looking back upon that period of nearly half a century, I recognize that I have been a participator of its labours, of its joys, and of its success; and now I feel delighted (at the same time that I am conscientiously called upon to declare it) to affirm that I never cherished towards this Institution a profounder respect, a warmer affection, a deeper sympathy, and a more entire and unhesitating confidence than I do at this time [loud cheers]. The review of the period to which I have alluded brings to my recollection the beautiful language of the prophet, "All flesh is as grass, the grass withereth, the flower fadeth, but the Word of the Lord endureth for ever." This, like every other word of inspiration, has been fulfilled; the grass of that day has withered, the flowers have faded, but verdant and fresh is the cause over which those flowers shed their fragrance and cast their beauty. What venerable forms rise before my imagination in this hallowed moment, of men that have gone successively to their rest, and their reward. Mortal are the instruments, but immortal the cause which they subserve; whoever dies, the church will live. The church is safe, though all else perish. God has taken from us the former generation of directors, but he has given us others equal in ability, equal in skill, and equal in fidelity [hear, hear]. He has taken from us treasurers. Hardcastle, Hankey, and Wilson, are removed from us—though one, I rejoice to say, still lives—but he has given us Sir Culling Eardley Smith. He has taken from us Secretaries Burder, Orme, Ellis, Arundel, though two of them yet live amidst their infirmities—may God be their supporter and comforter [cheer]—but he has given us—and thank God for the boon—as a precious gift, Tidman [immense cheering], and Freeman [cheering renewed]. Were I to take up the illustration of my friend Burnet (a man of simile, a man of argument, a man of rhetoric, combining as few do the qualities of the orator)—but to take up his simile—ever since our vessel was launched, amidst the storms of the French Revolution, no one has lacked zeal for the barque. We have never wanted sailors to man her, nor officers to command her; and, to his praise who holds the cause as his own, we have reason to say that the Divine Pilot has never forsaken our deck nor abandoned our helm [cheers]. Take courage, friends of the Missionary cause, whatever baffling winds may blow, and whatever billows may rise, the ship is safe, the pilot is still on board, look up at the flag that floats at her mast head—the cross! Look at Him whom the winds and waves obey, and who has undertaken to steer. Shall we be wrecked under these circumstances? No—on the vessel goes, and if her sails be filled with the breath of the church's prayers, wrecked she cannot be. I am aware we meet to-day under circumstances a little trying to our faith and patience: the details of the Report make this sufficiently apparent. Tahiti has been dwelt upon at length, and I need scarce touch it; but that doleful tragedy is not yet finished, the denouement of the plot has not yet arrived, and if our Missions there terminate at this moment, the very termination, though the laurel remain in the grasp of Gallican warriors, will not have been unserviceable to the cause of truth. In this age of liberalism an infatuation is coming over the public mind in reference to Popery. Statesmen, Premiers, and all the rest of them, think Popery, forsooth, is wonderfully changed, and the Papal Beast seems almost softened down to a lady's lap-dog. There is venom in that tooth; and let all their purposes be carried out, and it will be seen hereafter. Tahiti shall stand before the present generation, recorded upon the page of its history, a living proof that Popery, in its ambition, its arrogance, its perfidy, and its cruelty, is still the same [cheers]. In Madagascar, the tigress queen is still upon the throne, still braving Omnipotence; but we have reason to hope that Christianity is approaching that throne. Have we forgotten it, friends of this Society! that it was only a few years since the Emperor of China passed an edict making it death to convert his subjects to Christianity; and now an Act of Toleration has been passed by the Emperor, granting liberty of conscience throughout the whole of his vast dominions [cheers]. Does not this encourage us to hope for Madagascar? Ever since the first martyr's blood was shed, I have viewed the island as baptized for Christ, and Christ will claim his own. Have we forgotten the first ages of Christianity, that there were emperors, if not queens, who set themselves against the Lord and his Anointed, and persecution raged; yes, but then the imperial dove has chased the imperial eagle before her, and Christianity, with the diadem on her brow, and the purple on her breast, ascended the throne of the Cæsars, before which

she had been dragged as a criminal, and condemned as a malefactor, and there gave laws to the world [cheers]. Shall we doubt for Madagascar, while we have this record upon the page of history? No! We speak of the cities of Africa broken up by war. I hate war. I am almost brought up to the pitch of my friends, the Quakers—I cannot say quite, but almost. I am in the way, perhaps, of conversion, and I think it a very bad thing. But it strikes me, in God's system of engineering, there is employment for gunpowder and steel, as well as in the arts of man. When rocks are to be blasted, a great explosion takes place, and gunpowder must be employed. Now, it appears that war is sometimes employed by God in his engineering in blasting of rocks, exploding obstacles, and making way for the triumphant chariot of him whose right it is to reign. Why, it was war (bad as the war was) that gave us an entrance into China, that opened five doors for us there, and perhaps war will open too an entrance into the heart of Caffraria. As to India, I shall leave that subject to a respected Missionary, who can do it more justice than I can, and for one moment touch on China. Now, I will admit, that there is a great deal in the present condition of various Missionary stations that is exceedingly painful. But let one messenger come and tell us, "Tahiti is lost;" I reply, "China is open." Let a second come and tell me, "All the stations in South Africa are broken up;" I still say, "China is open;"—and let him still give the doleful intelligence that Madagascar is closed; my answer still is, "China is open." And were all the Missions we have in existence at the present moment destroyed the next hour, standing upon the mournful ruin, after I had wiped away a tear of regret for this extended devastation, I would lift my heart to God in thanksgiving and say, "Blessed be thy name! China is open to us!" And were we to employ ten Missionaries where we are employing one, for the conversion of China, I would still say, "What are they among so many?" [hear, hear.] And, by the way, may I here for a moment, as representative of Spring-hill College, say a word to the metropolitan schools of learning? The former Institution, of which I am the humble representative, although in its infancy, has sent two Missionaries to China; one has been sent back, through the providence of God, through ill health; but that is not our fault. Two men have gone from us to China. Homert n, where are your Missionary students for China? Hackney, where are your Missionaries? Manchester, whose representatives are here, where are yours? Rotherham, Bradford, and Exeter, what are you doing for China? [loud cries of "Hear, hear."] Have you none to send? And while I call upon the colleges to contribute Missionaries for China, I call upon the constituents of the colleges to support these seats of learning, that they may educate more Missionaries; and then I call upon them better to support the Missionary Society, which requires funds to send them out after they are educated. May we not learn a lesson from the events of Providence? I think it probable that, during the early part of the history of this Institution, we have paid—I hardly like to say it—too much attention to islands and tribes, and lesser collections of people, but perhaps too little to the great empires of the East. Dr. Bogue used to say (and his students, who love his memory and cherish his sayings, feel pleasure in recording the outpourings of his wisdom) that, when you attack idolatry only in tribes and islands, and smaller collections of people, you take it by the toe; but when you attack it in the East, in this great empire, you take it by the throat and knock it on the head [cheers and laughter]. Now, I would not altogether neglect the lesser portion of the world's population, but let us pay more attention still to the mighty empires of the East, and perhaps this lesson we shall now learn from the events of Providence. In the few remaining remarks I shall make, I will allude to a paper in the present number of the "Evangelical Magazine," written by a returned Missionary. The paper to which I allude is designated—and I trust that the Press will give it wing and let it fly through the land—"Prayer is the best hope of the Missionary Cause." If that is not worth recording, I am quite sure that nothing I have said or can say deserves to be remembered. Let it be circulated throughout the country; let every platform and every pulpit ring with it; let it be the text of a thousand sermons, and the subject of 10,000 speeches; and if we were walking this day in procession, with music and with banners, I would claim that this should be the song of our march. I would ask that the richest and largest of the flags should have this emblazoned in golden characters, that the multitudes of the pious who observed our progress should catch the theme and be awakened by its inspiration—"Prayer is the best hope of the Missionary cause" [cheers]. Let that shout be raised throughout the land, and every idol will totter on its basis; hell will tremble; heaven rejoice; and earth to its very extremity be glad [loud cheers]. A great deal is said about money. I wish there was no need of saying so much. For one, I could be content that not one single syllable about money were uttered for the whole of next year, and that the subject of our speeches should be of prayer [cheers]. Why, say some, would not this stop the supplies? Would not the Antinomian feeling be got up of substituting prayer for giving Antinomianism, that thick-skinned monster, which no discipline can tame, and no weapon can pierce, though not by argument or by logic, is dying a natural death, grunting out its hated life in its filth [laughter and cheers]. And now I am a great deal more afraid of a pert, conceited, boasting, vain-glorious, semi-Pelagianism that would substitute giving for praying [loud cries of "Hear, hear"]. I want both; and I am quite sure that the more we have of prayer, the more we shall have of money. So I am quite sure, also, that the more we have of money, the more we ought to have of prayer. We cannot succeed without God's help, which we obtain by prayer, and God will not do without our money, which we call forth by appeals to the liberality of the church. Now, brethren in the ministry, and brethren out of the ministry, let us, from this year, take up a determination that from hence there shall be more earnest and united prayer. Let us hear the voices that come to us from every quarter, "Brethren, pray for us." The Directors,

amidst their arduous labours, pressing difficulties, and sore trials, say, "Brethren, pray for us." The Secretaries, under their deep perplexity, with solemn responsibility, say, "Brethren, pray for us." The Missionaries, amidst insalubrious climates, with enfeebled constitutions and great discouragements, say, "Brethren, pray for us." The whole world, groaning and travelling together until now, if not by the voice of entreaty, yet by the extremity of their misery, say, "Brethren, pray for us" [hear, hear]. Whatever storms roll over us, and we may expect them, yet, in the progress of our history, prayer is the conductor that extracts the bolt from the cloud, and guides it innocently to its grave in the earth. Whatever difficulties we may yet have before us, they must be overcome. I see the cloud of commercial embarrassment, darker every hour, is rising upon the horizon of our country, in the shadow of which all our institutions must, more or less, be involved. The spirit of infidelity and false philosophy are working their way throughout the world. Wordly-mindedness, luxury, soft effeminacy are enfeebling the Church of Christ. Tahiti is gone from us; Madagascar is closed; the stations in South Africa are partly disabled from their usual work. But let me see the Church of God rising in the power of faith and prayer, and I cast my fears to the wind. I am full of hope for the cause, assured, as I am, that the importunate, continued intercessions of a praying church will soon be swallowed up in the hallelujahs of a redeemed world [long-continued cheers].

Mr. J. Boaz (Missionary from India) said: I have been deputed by the brethren and churches of India to visit this land for the purpose of holding converse with the Directors of our Society, and for fraternizing with the brethren and churches in Britain, with a view to stir up a stronger feeling of sympathy between British India and England, and of exciting your prayerful consideration towards the Missionary work in that land; and I am confident that, if the proposition which has just been made by Mr. James—so much in accordance with my own feelings and that of my brethren—were acceded to by this meeting, and you would devote one Sabbath through all your churches to prayer for the conversion of India, I am confident, I say, that we should see a work begun there that would astonish and cheer the Church. It is prayer chiefly that we want, and if we have the prayers of the churches in Britain for India, your men, and your money, and your strength will flow to us adequately and at once. Our motto is—A praying Church, a successful Church. Your motto is—A praying Church, a triumphant Church; and may this blessed spirit which my friend has kindled up in your hearts be the spirit of the coming year [cheers]. I have read somewhere floating upon the pages of history that a father was appointed to plead before the judges the cause of his son, that son having forfeited his life by the infraction of the laws of his country. When the father rose before the judges he records his feelings in some such language as this. He says: "When I rose I trembled; as I advanced in the argument, I saw mercy and hope for my boy in the countenance of the judges, and before I had done, I knew that he would be free." When I rose this morning in the presence of this vast assembly I trembled; but as I looked upon these beaming countenances, and recollected the expressions of your Report concerning British India, I say, not for my boy, but for my adopted country and my home, British India, I see in these faces the indication and the promise of good for thee! Your past conduct towards India, coupled with your present position, leads me to anticipate the day when her children shall be free as the eagle that soars above the peaks of her lofty Himalayas, and, when the church shall become more abundant in peace and love than the everlasting spring of her bright and gushing rivers [cheers]. British India is a vast and promising field for the Christian church to exercise her energies. In the vast extent of territory comprehending Northern India we have a population of upwards of ninety millions (you have in the island of Britain, I believe, about twenty-two millions) ninety millions, without young Egypt, as we call it, the newly-acquired territory of Scinde, or the Punjab. In this field, vast in its territory and vast in its population, ninety millions of immortal beings are held either under the influence of Hindooism, or the still more paralyzing and withering influence of Mohammedanism, all of them (with the few exceptions that have been gathered by our Missionaries) without the knowledge of God and his son Jesus Christ. That surely is a field that should command your attention, excite your sympathy, call forth your prayers and your benevolence, and lead you promptly to send forth Missionaries for the work. In this vast field, extending over such a large territory, and teeming with such multitudes of people, up to some fifty years past, nothing had been done by the church either in Britain, America, or the continent of Europe. It was about half a century past that our honoured Baptist friends first felt impelled to send forth Dr. Carey and his colleagues, and if we look to the state of things that existed in Britain when these honoured brethren first reached India, and contrast it with the present position of things, we shall see that there has been a great work accomplished, and shall say, of a truth, "What hath God wrought!" When those brethren first arrived in India, the Government were sensitively alive to everything in the shape of evangelical or Missionary interference, so much so that these brethren could not obtain a footing in British India, and they were compelled to retire to the Danish settlements of Serampore. Then the native mind was entirely closed to their religious instruction and information. There were no places of worship for European or East India Christians; there were no Bibles, no religious publications, no native converts, no native churches, nor any efforts put forth for the propagation of the Gospel. Now, I will just tell you what is the state of things in the city of Calcutta at the present moment, in connexion with Missions. There are, in that city, eight churches connected with the Episcopalian communion; one church connected with the Established Church of Scotland; one connected with the Free Church of Scotland; three connected with the Baptist fellowship; and your own five churches [cheers]. On the day that I left Calcutta there were in the different schools in that

city upwards of 6,000 pupils, young men, the greater portion of them receiving an education equal to any that you could obtain in your colleges at Oxford and Cambridge, and the larger portion of these young men were directly under the influence of our Missionaries. Your own Institution contained 780 on the day that I left; and I had a letter only yesterday telling me that the number is rapidly increasing, and that they were urged into expenses they wished to avoid, but so many coming in they were obliged to increase their expenditure. Thus, you see, that, as it regards Christian instruction, and Christian schools and churches, a great work has been accomplished in the city of Calcutta. But that is not all; you have had from these schools and from the preaching of your Missionaries several very interesting conversions. One that I have spoken of in this hall, at another meeting, forfeited his property to the amount of £5,000 for the sake of Christ, and when he sacrificed that property, he said to me, "I put Christ into the one scale, and all the property into the other, and the property is lighter than nothing and vanity" [cheers]. You have heard in the Report about the great efforts that have been made by the infidel party. About two years ago that infidel party commenced a direct crusade against your Missionaries, in the first place by publishing tracts, and after investigating their tracts we found that they were but a reprint of some common infidel publications which they had obtained from London through the American press. We set to work to reply to these tracts; but it was an arduous work; so we took Dr. Bennett's tracts that he published when engaged in a discussion with Taylor [cheers]. We reprinted and circulated them by thousands; but they were not to be put down by the tracts we distributed. They came to our places of worship, and I stood sentry outside while Mr. Lacroix was preaching within, just to prevent them entering the place and creating confusion. They would speak in most blasphemous terms of our blessed Saviour; speak of the Gospel with the greatest contempt, and create all manner of confusion. But you will rejoice to hear that only about a week before I left India the chief agent in that infidel movement was baptized into Christ by a Missionary. He stated that it was the very temperate and Christian conduct which was manifested by the Missionaries that first of all impressed him; for he said "if it had been ourselves we should have got into a rage; but you were mild and gentle, and, instead of doing us any harm, you gave us the Word of God and bid us God speed. I retired to the house: I thought over it; and now I seek for baptism, and wish to cast in my lot with you" [cheers]. There are many such things occurring, and now all we want in India is men; and I have to ask this Society, for that part of India from which I have come, for five Missionaries. It is a moderate request [hear, hear]. I would like fifty, and I will undertake that my people in Calcutta, those with whom I am associated, will pay all the local expenses connected with the labours of fifty Missionaries; but I ask only for five, and your Secretaries have told me (I will scarcely believe it without you confirm it)—they have told me positively that they can get no young men to go out as Missionaries. My friend Mr. James has appealed to Homerton, Hackney, and Highbury, and other educational institutions for young men for Christian ministers in China. I ask the tutors in those academies if they have no men for India. I like a noble rivalry—[hear, hear]—and I should be glad to see fifty men for China and five men for India. I have not come, as you perceive, for my health—[laughter]—I am well enough. I have not come to show you a pale physiognomy and to tell you of the horrors of fever and cholera. No: I have come to go back again, and if you will send me back to-morrow with the five men I will go [cheers]. I love India and I love England. There are a great many things in India of which we cannot approve, but I say of India as you say of England—

"India with all thy faults I love thee still."

And more—I love thee when I have seen Egypt with all its miseries [cheers]. Now I leave this matter in your hands, only asking you to look to the Missionary work with an intelligent eye; to look to it with an informed sympathy; to deal with it in fervent and persevering supplication before God; and to rise up to your work in the exercise of an untiring faith—a faith that shall lay hold of the Divine strength, and prevail with the God of Missions [cheers] to bless his own cause with a peaceful and glorious victory.

The resolution having been put and carried, the collection was made.

Mr. J. G. MIALLE, Bradford, minister, said: It has sometimes occurred to me as worthy of inquiry, whether, as a society, and especially a Christian society, advances towards its objects, there would be any need longer for such a platform meeting as this to sustain and to advance those objects. Though looking for the rapid advance of Christianity, which we most devoutly and fervently believe is about to take place, we cannot imagine that the time will ever come when we may absolutely suspend and supersede such agency, because that would be to suppose an alteration in the natural constitution of the human mind itself; whilst man is a creature of sympathy, man must always delight in the reciprocation of that sympathy; and, as the angels cry aloud one to another, so I believe it may always be a part of religious operation in this world that men may act and react upon one another [hear, hear]. And whilst we are looking for the progress of Christian society, we believe that its progress will be emphatically marked by growth in Christian principle—that there will be more dependence upon statement, and less dependence upon stimulus [hear, hear]—that the appeal will be more frequent to the spiritually-minded, and less frequent to the more susceptible man; and we should not be at all surprised if the day arrived when the most popular of our orators, upon any given platform, shall be, next to the Missionary who comes from abroad, the reader of the Report itself. We think, if anything could be calculated to help forward such a consummation as this, it would be Reports of the kind to which we have so happily listened to-day, presenting, as it has done, statements and appeals which have been received with the liveliest interest, and will, no doubt, be followed by

corresponding results. It is to one portion of that Report the resolution is more especially intended to refer, which is to the following effect:—

That this meeting deeply sympathizes with its missionary brethren in different parts of the world, who have, during the past year, been subject to various painful visitations of Divine Providence: it cordially rejoices in the means of relief which have been liberally supplied by the Christian public for the suffering people in the Hervey Islands, and in Southern Africa; and it hereby gives its assurance to the devoted Missionaries labouring in Jamaica and British Guiana, that the Society will cheerfully afford them all needful aid, under the influence of any adverse events which they may be called to bear.

Now I apprehend it is not at all necessary, after what has been said in the Report, that I should dilate on any of the statements to which the resolution refers. I feel, however, that there is one point to which it may be necessary to make a passing allusion. It will be in the recollection of most of the constituents of the Society now present, that a Select Committee, which was appointed to consider the financial position and prospects of the London Missionary Society, brought up a Report at its last annual meeting, in which it was stated that the Directors had held out to them the hope that they should be able, during the coming year, to diminish the expenditure by the amount of £10,000. Now I wish to have it most distinctly impressed upon the minds of all the Christian friends who are present, that this proposal to diminish the expenditure did not originate with that Committee—[hear, hear]—that, so far from having in any way suggested it, it was suggested to the Committee, as a possible thing, on the part of the Directors themselves [cheers]. I wish to take this opportunity of referring to that part of the resolution which I have read, and to express for myself—as a member of the Select Committee—my firm conviction, that had the Directors, under the altered circumstances of the last year, hesitated to do just what, with regard to the subject referred to in this resolution, they have done, I should have deemed it much more worthy of censure than of applause. I think it would ill become a Society, so great as this, to withdraw, under any consideration whatever, the hand of its ready and generous help from any of those who are in so much need of its extension. I think it would augur ill for the future prospects of a Society like this, if at any time, when missionary brethren were calling out for help, it should deem itself restricted from holding out its helping hand. I have far too much confidence in the energy of Christian character, as well as in the strength of the Voluntary principle—[cheers]—to believe that, when there shall come a time of danger—a crisis of difficulty, the hearts of the constituents of this Society will be coldly shut, under the influence of any calculating feeling whatever. Let us remember what was said when the first Baptist Missionaries went out to India, and the representation that was made to those who were left behind,—“We are descending into the mines, and you have to hold the ropes above.” That was very strikingly brought to my recollection when, on one occasion, I witnessed the process of a diving-bell, and saw the men descending to their work far below the waters, and how entirely they were dependent upon the agency of those above to supply them with the air necessary for their respiration. Whenever the question shall arise as to what it will be our duty to do for the sustentation of our Missionaries abroad, we should all be ready to say, “Beloved and honoured brethren, reckon upon us, our hearts are with you. When we forget you, let our right hand forget its cunning; let our tongue cleave to the roof of our mouth, if we do not prefer Jerusalem above our chief joy” [cheers]. I feel that it is sometimes extremely difficult to assign its proper character to the age in which we live. There are so many moving impulses all about us, there is so much confusion in society, that sometimes we seem inclined to touch upon one feature by which to characterize it, and sometimes on another. I believe that the character of the age was very strikingly as well as accurately given by a statesman of the highest rank, now departed, who, while he was looking at the vessels in Plymouth, then disbanded, and expressing his joy at the termination of the war, just then ended, said, as if with a prophet's speech, “But I see another war rising—it is that of public opinion.” Precisely at what point this war may have commenced, what interests it may enhance, how long it may endure, or to what issue it may lead, I, for one, am not able to determine; but I have no doubt that all around me feel that we are committed to this war. Everywhere parties are changing their hues day by day, like the tints of some dying dolphin [laughter]. Everywhere interests—not the same interests—are to be sustained, other interests to be abated, in their progression; and other interests still to be utterly scattered to the winds of heaven, and everywhere Christians are, with differences of opinion—it is true, widely separated one from another, but all disposed to contend for the truth as they have received it. Who can tell whither all this is to lead us, and how long this state of things will last. As we look, we see the battle deepening; detachment after detachment marching to the field; and division after division taking its place on the great arena of combat; and we, who are Christians, have nothing to do but to lift up our eyes to heaven and say, “God and the right” [cheers]. Now, I believe, that if there be one duty more strongly binding than another on Christians at the present time, it is the duty, amidst these turbulent elements, of standing close by the ark of God. That was a significant representation made in the Jewish dispensation, when all the tribes, distinct as was their position, varied as were their numbers, were found encamping round about the ark of testimony. I believe that is still the point at which the church of God must assume its proper relationship [hear, hear]. I feel that the duty of Christians now is to be looking forward, not by the calculation of circumstances, but with the eye of faith, to its great results; and just as the pilot does not look on the waves which may surge round about him, but to the headland full in his view, so the Christian is to look from amongst the circumstances surrounding him to the great point at which he is aiming—the glory of Christ and the salvation of the world. I believe if ever there were a time in which one might seem to hear the words, “What man is there that is fearful

and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart,” that time is now [hear, hear]. I believe if there be a duty which is imperative upon the Christian, it is to be ready, at the first summons of the trumpet, to stand armed upon his feet, to have the weapons of his conflict all ready to his grasp, to be prepared to know his banner, and to range himself under it; to be ready to follow that banner whithersoever it shall lead him; and though it should conduct him to the thickest of the conflict, and he die in maintaining it, to believe that his cause shall be paramount, and his victory sure [cheers]. I feel deeply convinced that, amidst all these convulsions of public opinion, if there is one thing embarked in them, the interests of which are likely to be endangered by them, it is the great cause of Missions. We can look, indeed, upon times that are past—and those times are full of pathos and interest—while, as some preceding speakers have observed, the labours of the London Missionary Society were confined to a few islands in the South Seas, and the operations of the Gospel there. But when we look at things now, their whole aspect is changed. Now we are standing, not before a few insignificant portions of the earth, but before great and mighty empires at which men might well turn pale. All that philosophy, all that sophistry could ever do, is exerted against us. We go forth to this conflict, but not alone. The very vessel which carries our Protestant Missionaries to their destination carries to the same fields others as well as them—men with whom the very fierceness of the conflict is to be waged. From the whole history of the Church, it would seem that, when that vampire Popery had once fixed itself on the vitals of the Church, it could never again be made to let go its hold. We have curtailed it of its extremities; but it still adheres, and still draws, and like the polypus, it is even trying to re-produce itself in a multitude of new forms. If ever there were times in which we should settle our differences one with another, such time is the present. We read in the naval history of England that, just before the battle of Trafalgar, Lord Nelson, perceiving some disaffection existing between two captains, ordered them on deck and commanded them to shake hands with each other, saying, “There is the foe.” So, if ever there was a time when our smaller differences had need to be forgotten, we have need to forget them now [loud cheers]. If there be any disposition to fall down and worship our own instrumentality, let us do as Hezekiah did—break in pieces at once our brazen serpents [cheers]. But we have no fear for our cause, and no fear for the noble men to whom its agency has been committed. They have piloted us safely through many a dark and troubled sea. We have infinitely more to learn from their zeal than they have to learn from ours; and we honour and we trust them still; but trust them as we may, we trust our cause infinitely more [cheers]. We cannot believe that salvation, which has formed the chiefest part of the history of man, is to be in vain. We may trust our political principles somewhat; we may believe in the advance of science; still more, we may believe in the moral progress of society of a still purer order; but we believe, with the firmest ardour of all, in the omnipotence of God. A momentary shock may, indeed, have made our carriage to vibrate; but it is still upon the rail, urging forward, with resistless power, its heavenward course. Our noble vessel may, indeed, have been rocked by the water surging around it; but the winds which have lashed the water into billows, are providing for us a serene and more rapid passage. We believe, as we anticipate the day of Christ's dignity and glory, that amongst those who shall be ready to partake of his triumph there will be one Society begun in faith and prayer; one Society characterized in its early days by eminent simplicity and sincerity; one Society which has been often tried and often triumphant; one Society which has been persecuted but not forsaken, cast down but not destroyed; one Society which, bending before the eternal throne, shall cast at the feet of the Redeemer one of the many crowns which the church has to give, and that Society will be our own, the London Missionary Society [immense cheers].

Mr. RATTENBURY, Wesleyan minister, rose and said: I feel the seriousness of being called upon to second the resolution that has been so eloquently and impressively placed before you; nevertheless, I will try to rise above the tremour that perhaps is consistent with such a position as my own. I feel, in some sort, that the statue is too much for the nich; that there is almost an unfitness in my standing and intermingling my feebleness with so much of eloquence, so much of high Christian sentiment, and so much that is in accordance with the mind and will of the Great Head of the church. I do unfeignedly feel it an honour personally to be called upon to take any part in a work like this, so spiritual, so holy, so divine. I could not help thinking, during the progress of this meeting, and while hearing the various speeches introduced, how powerful is truth, how mighty is love. I did forget, while hearing the eloquent and holy men that have preceded me, that there was such a thing as Dissent [hear, hear]. I did forget that there was such a thing as Wesleyan Methodism [hear, hear]. I felt that we were raised into a higher atmosphere—that we were one in a purer spirit than mere sectarians of any form or name could produce—that truth, love, goodness, give a tone and spirit, and union and power, beyond all names and sects and parties, and that here Christ was all in all [cheers]. I rejoice in having the opportunity of testifying, as a member of another church labouring in the kingdom and patience of the same Redeemer, and that you have had your trials and your conflicts, and you have had in your ministrations and in your trials, as well as in your successes, signal and remarkable evidence of your being part of the true Church of Christ. I look out on the labours of your ministers and Missionaries, and what do I see? Attachment to a system that is right and consistent. What do I see? zeal to make proselytes? Certainly not; but I see Christian men compassing sea and land, going abroad on the earth for the one common purpose for which Christ sent his ambassadors and apostles to preach the Gospel of the blessed God, to convert sinners to the faith of Christ. It is well some-

times that we can fall back upon our first principles, to be sustained by the conviction and assurance that our object is right, that the great business which we contemplate must certainly be successful. It is matter of confirmed fact, that the earth is to be full of the knowledge of the Lord as the waters cover the sea. You have had your conflicts; but, wherever you have had them, you have had your triumphs. You have had triumphs because of your conflicts; and it stands as one of the marks, perhaps one of the first marks, of the true Church of the Redeemer that the providence of God has overruled, hallowed, controlled painful providential circumstances for the prosperity and ultimate establishment of the Church of the Redeemer [cheers]. Where do you stand as most prominent? Where you have had peaceable triumphs, bloodless victories? Oh, no! Where do you appear the most noble? where you have crowded assemblies, wealth, talent, beauty, numbers, all on your side? Oh, no! You were the most beautiful in the trials of Madagascar—the suffering of the Missionary spirit in the conflicts of Tahiti—in the evidence that is furnished in these different places that your profession was something more than a name, that it was based upon a principle by which you can live and die [cheers]. I honour this Society for its numbers, for its sanctified spirit, for its high moral position in this great nation; but I honour it most for its sorrows, for its patience, for its conversion of the heathen, and for the evidences that are thus furnished that God is with her, and that God will be to her a place of strong rivers and streams [cheers]. I feel, deeply feel, the weight and importance of the sentiments introduced by Mr. James. Perhaps in all churches the great want at this day is a more abundant diffusion of the Holy Ghost. Pray, Christian people. Pray, and you will take hold of the strength of God. Pray, and you will secure upon your own souls an effusion of heavenly, transforming, sanctifying influence. Pray, and you will bring succour in the time of trial, guidance in the day of perplexity, and power to guide you through the chequered scenes of life. Pray, and your enemies shall be at peace with you, and these wars, and rumours of wars, shall turn out for the furtherance of the Gospel [cheers]. I am quite of opinion that persecution, or rather oppression, like that which has been endured in Tahiti, the massacres which have taken place at Madagascar, and the trials which several Missionary churches are suffering in the southern islands of New Zealand, as well as in South Africa, are giving us a far more clear and distinct view, and a far better understanding of the errors of Popery [hear, hear]. The tendency of the English mind in this day is certainly rather to connive at Popery, to apologise for her oppressions [hear, hear], and to give the right hand of fellowship to that system of which it was declared not long ago in the House of Commons, that it would not rest till Protestantism was destroyed [hear, hear]. Sir, it is well known that the Tahitian oppression has done more to unite Christian churches on the great question of opposition to Popery than anything which has occurred within the last twenty years [hear, hear]. Now, Sir, if this be the result—if all the churches of this land are benefited by your sorrow, you will rejoice, and we will rejoice with you. It has been my privilege for the last twenty years to have associated, as a minister of the church of Christ, with many ministers and members of your denomination. I see blessed countenances near me. May I mention names?—Parsons, of York [cheers]. I honoured his ministry—I laboured amidst the same population, and I know that his awakening, powerful, impressive, heart-searching preaching, has added many to our church [hear, hear]. With many of his people I have enjoyed holy and blessed sympathy—a communion as sweet, as spiritual, as any that I have ever met with amongst my own people; and I have observed, that though they did not go so far as we forward Wesleyans, yet had they an entire witness of the Spirit and entire sanctification too [hear, hear]. Other names occur to me—Ely—Hamilton [cheers]. I have rejoiced to labour with these brethren of the town of Leeds. I have witnessed their earnestness and their patience—I have rejoiced with them in their triumphs. I see other countenances here—Halley, Vaughan—with whom it has been my honour to labour in the town of Manchester. I see other countenances which carry me back to the period when I was but a babe in Christ, or as the young man with five barley loaves and two fishes. With Smith, of Sheffield, I have taken sweet, and blessed, and prayerful counsel. These memorials of conflict—these records of fellowship with those with whom we have fought shoulder to shoulder against the common foe, may well encourage us to persevere. They say to us, Go on, ye Christian men! continue your labours; ye are engaged in the Divine service, and ye are sure of ultimate success.

M. BOUCHER, a French pastor, and editor of a publication at Paris, called the *New Voice*, then came forward to support the resolution. He said: My Christian friends, while so many who speak your own language appear in this vast assembly reluctantly, and are only pushed forward, as it were, by the voice of duty, so that it is almost in spite of themselves that they stand before you, how is it that I am placed in this position? I will tell you, in the first breath, that it is because I am very glad to be here [cheers and laughter]. In the first part of this meeting there was certainly something calculated to try my feelings. I am not here either for confession or apology [hear, hear]. Let us help the French to confess their sins, not as so many in that land do confess them, in the ear of their priest, but to God; and let every Englishman do the same [hear, hear]. It was not so much owing to the power of French pride as it was owing to the power of the Jesuits that the events so much to be deplored occurred in Tahiti; and let me say that the Jesuits are not French [great laughter]—no more than the French, as a nation, are Jesuits [renewed laughter]. I would not put that epithet upon any nation. I think the name is too bad to be given to any nation in the world [hear, hear]. Had the honourable gentleman confessed that which everybody in my land knows to be the truth, and which it is now my duty to spread before this assembly, in order to strengthen its hands, they would have said that the nation at large do not know and respect truth,

that they do not know the facts, and that those facts have been most adroitly misrepresented, for the purpose of enlisting French sympathies on behalf of the national flag [hear, hear]. I know very well that it would be a great deal more difficult to enlist those sympathies on behalf of the Romish flag. There are liberal men in our country [hear, hear]—men who would be very sorry to know that their influence was used for the furtherance of Popery; but when they are told that their influence is desirable for the sake of the national glory and of the French arms—and when their support is solicited for the flag which has so often been hailed abroad, and which is so dear to them as connected with many victories, then they do make it a point of national pride; but it is under mistaken notions, and the moment they begin to understand that they have been deceived by the Jesuits, however great may be their pride, there is not one amongst those liberal-minded men who would be found advocating the cause of the Jesuits [hear, hear]. I have had an exemplification of this in my own experience. In a town in the south of France, more than 200 miles from Paris, I one day visited one of those circulating libraries, or reading-rooms, where we meet together for the purpose of reading the newspapers. As the Paris mail was rather late, and as the papers of the preceding day had been read already, a conversation took place amongst the people assembled. It was just at the time of the excitement about the Tahitian question, and they began to talk upon it in such a manner, that, however resolved I might have been not to speak on the subject, I found it impossible, as a Protestant minister, to hold my tongue [cheers]. I ventured to say, "Gentlemen, will you allow me to speak only one word?" They replied, "We shall be very glad, Sir, if our reports are false, to receive better information." I was known to be a Protestant minister, and one who, perhaps, enjoyed some degree of public confidence. I told them the mere naked facts; and what do you think was the answer? "We never derived from the different newspapers of the land"—referring to the two classes of papers in France, the infidel papers and the Romish papers—"we never derived from them any such information as you have given us. The fact is we thought that the island of Tahiti had been civilized and converted by our Catholic priests, and that the Protestant Missionaries, jealous of the success of their efforts, had come to the island and assaulted it in order to snatch from the Catholic priests the honours which had been heaped upon them." I said, "it is just the reverse" [cheers]. "Reverse the situations and you have an exact history of the case." But I did more. In every city is a public library, to which the people resort for the purpose of reading. I said to a librarian, "Have you such and such a book, containing the testimony of some of our French admirals and captains, of the naval service, who have visited that island?" and to the gentlemen whom I have mentioned I said, "When we have such evidence, you will see whether it is by the individual who is now speaking, or by the papers, that a misrepresentation has been made." The next day the librarian of the city came to me with the book containing decided testimony that the Protestant Missionaries were in the island a long time before the priests' black gown was seen there [laughter]. Now, Sir, I hope it will be manifest that, however thankful we may be to God, whose wisdom has caused us to be born Frenchmen, it is not our fault that we were so [laughter]; and, however we may feel that there was no want of mercy or wisdom in the divine arrangement which placed us in that benighted land of Popery and infidelity to receive our impressions of the Gospel of Jesus Christ, yet we do not forget that we have a title which is dear to us, and we can, though in broken English, sing of that privilege in the words—

"When I can read my title clear
To mansions in the skies" [cheers].

That title is dearer to us than any mere human name. We gladly forget that we are Frenchmen to remember that we are Protestant Christians. We fancy that no Frenchman and no Englishman, as such, will enter heaven; but that Christians only will enter there [cheers]. Your Missionary cause presents its claims to our minds under a light which has not been pointed out to this meeting by any of the speakers, and to which I would ask attention—I refer to the evidence of the truth and divinity of our religion. You cannot conceive how much it tries the infidel, or the mere philosophic, to read about the results of the operations of this and other Missionary Societies. These men may quarrel in argument—they may have a great deal of subtlety, and be unable to oppose reasoning to reasoning, but what can they oppose to matter of fact? Take a conscientious and honest infidel, and speak to him to the following effect: "Sir, how can you account for the zeal displayed in the Missionary cause? How can you account for our men, both at home and abroad—those who remain on land and those who embark in ships—giving all their power and all their heart to such a work as this? If ever there was a cause of pure disinterested love, it is the Missionary cause." Perhaps he will answer: "The Church of Rome has its Mission." "Yes, but here is the glory of truth and Protestantism. The Popish system is a double system; it is, as it was called in this hall a few days ago, a conspiracy against the civil as well as the religious liberties of the nation. I can understand the zeal of these men, who aim all the while at political and civil power. I can account for the zeal of these men, who want to get the whole earth at the feet of the priests, because the priests will then have power, and influence, and money. But how can you account for the efforts of the Protestant Missionary Societies? You cannot accuse us of wishing for temporal influence? You cannot accuse us of aiming at political or civil power over nations, and, therefore, our conduct remains to be accounted for only on the ground of pure, disinterested love." Infidels cannot believe in love; they cannot believe because they have had no experience, no facts to prove that a man may love his neighbour for his neighbour's own sake, and not on account of his personal interests, which latter is a disguised love, and in reality nothing more than selfishness. Infidels cannot find anything like this love of which I speak in the whole range of their

history and of their infidel philosophy. They are perfectly aware that they could never have amongst them men who would think and feel for the benighted heathen, and that there never was, in fact, such a thing as a philosophical Missionary Society or an infidel Missionary Society [hear, and laughter]. Therefore, when they read the reports of your meetings, and especially that most touching and convincing argument to the man of the world, whose God is gold, that you give your money to support Missions, they are indeed struck with astonishment; and if there be any demonstration of the power of truth which comes home to their consciences, it is when they see, from the conduct of Christian men and Christian women, that love is a blessed reality, and when they find, from our preaching and our speeches, that that love is shed abroad in all lands by the Holy Spirit. My dear Christian friends, I would put one idea more before the meeting. When you are desired to pray for your friends, perhaps the feelings of your heart naturally run to the Missionary, and it is well; to the Directors of the Institution, and it is well; to those to whom the Gospel is carried, and it is well; but, my dear friends, think of your foes, and pray for them; think of your enemies—the enemies of your work, and exercise faith in praying for them. Pray, even for the Jesuits [hear, hear]. After all, we believe that they have hearts. They are men; and it is not beyond the reach of God's grace and power to convert and save them. We, who come from France, bring good news with regard to this part of the question. Roman Catholic priests are awakened; yea, more than awakened—many of them are, at the present hour, converted, and in those places where they taught falsehood and lies, and superstition and fraud, they preach the pure undefiled religion of our Lord Jesus Christ, and submission to the Word of God [cheers]. I can fancy that if a Jesuit, who had been employed in that horrible work at Tahiti, came to sober consideration, and asked his own conscience what he had been doing, painful indeed must be his reflections! and sometimes I think that one of those men, whose perseverance and opposition has been so successful in putting impediments and obstacles in your way at Tahiti, may, during the solemn season of illness, or in the stillness of the night, be awakened to a sense of what he has done, and that as these pass before his mind hundreds and thousands of poor natives, whose souls were entrusted to the care of your Missionaries—those Missionaries whose work has been so marred by the Jesuit assault on that island—I say I can fancy that, knowing something of the terrors of the Lord, he may feel that he has done wrong, and see rising before him, in visions of the night, those bleeding forms of the natives, from whom is heard the dreadful declaration, "We are lost—lost through you" [hear, hear]. How could these men bear such a thought unless they took refuge in the cross of Him who has borne all the sins of the children of Adam, and atoned even for the opposition and hatred of his persecutors? Pray, then, for your persecutors—for your enemies—and a day will come when we shall all, Frenchmen and Englishmen, combine to hail the return of the prosperity of Tahiti; and while we sing together, the last note of praise will be heard, perhaps, from Frenchmen, in relation to the prosperity of that island. If I am warm on this subject it is because I want you to understand that the whole evangelical portion of our community here would stand forth as one man and declare, "Brethren, we have felt for you, we have wept for you, we have prayed for you; the assault upon the London Missionary Society we have considered as an assault upon ourselves." We in France are not more ashamed of enthusiasm in this cause than you are. We believe that if ever enthusiasm was appropriate, it is in reference to such a cause as this [cheers]. We must not be blamed for enthusiasm. We only appear as disciples of Christ in this matter. Christ was the great enthusiast when he left heaven to come and save sinners [cheers]. Had an angel been associated in the councils of the Almighty he might have recoiled and shrunk from the work; but Christ did not. However difficult the task, he came on the earth determined to save mankind. I am determined, then, to be an enthusiast with those who are engaged in this blessed work, and of such a divine enthusiasm I pray God that a double measure may be granted to every one in this assembly [cheers].

M. GRANDPIERE (of Paris) also supported this resolution. He said: The relations of the London Missionary Society with the Evangelical Paris Missionary Society, of which I am the representative, are not of yesterday. Twenty years ago Dr. Philip came on a visit to Paris, and on his return to Southern Africa he took with him three French Missionaries, the first pupils and first fruits of our Missionary Institution. He conducted them to Cape Town; he established them in Southern Africa; and he bore to them the relation of a father, a brother, and a councillor. During the twenty years which have since elapsed, the French Missionary Society has established in Southern Africa thirteen stations; there are twenty Missionaries at them all, and the number of communicants is at least 1,000. The influence of the labours of the Missionaries extends far beyond the limits of their stations. You see, then, that if you have, in some respects, to complain of the French, it is not on account of the Evangelical Missionary Society; and that if you are at war with us we are not at war with you [laughter]. Many persons have spoken about Tahiti. I will be very brief in what I have to say on that subject. It is a delicate question for an Englishman, and still more delicate for a Frenchman to deal with. What I have to say is that I have not seen a single evangelical Christian in France, and I believe there does not exist a single evangelical Christian in that country, who has not wept over the sad events of Tahiti, and prayed for the unfortunate Queen Pomare and her poor people. And further, I believe there is not a single evangelical Christian in France who will cease to pray that the change which you anticipate may take place. I bless God that I am here; that I feel myself united in the bond of the Spirit and the love of Christ with you all; and that I feel myself to be in a Society of fellow-labourers in the vineyard of the Lord Jesus Christ [cheers].

The resolution being put and carried,

Dr. HALLEY, of Manchester, said: It is not my intention to make a speech on the present occasion, and if it were I think I might venture to say that it is not the intention of this meeting to allow me to do anything of the kind. Were it as near twelve o'clock as it is near three, I should maintain that the resolution which I have to move is sacred, and that it must be thrown upon the cordial and spontaneous feelings of this assembly. Not a word of comment on my part is necessary to commend it to your attention, for its object is the re-appointment of your secretaries, your treasurer, and your directors [loud cheers]. Addressing the meeting through you, Sir, I say that if they do not pass this resolution spontaneously, they should not pass it at all. If it be not your cordial feeling and fervent desire, founded not on the words of the speaker, but on the deeds of the officers, that this resolution should be carried, look out this day for other directors and other secretaries; but if you are satisfied that their acts speak for them, and declare that they have done well in all that they have done in the past year, then carry the resolution by acclamation [loud cheers]. On that subject not another word from me. I will speak for one moment of the feeling in Lancashire, having had an opportunity of learning it both in its eastern and its western Auxiliary. As to the re-appointment of the Secretaries, such is our satisfaction in them—such our satisfaction with their conduct, that I hope we shall show by deeds how cordially we appreciate their exertions. I trust I may go down to the provinces and say that the pulsations of the extremity are in accordance with the vibrations at the heart [cheers], and that your acclamations this day will confirm in the best manner all that I can say on the subject [cheers]. There has been a little feeling among some friends on the platform that I ought to give something like a response, on behalf of the metropolitan college with which I was once connected, to a remark of our dear and beloved friend, Mr. James. He spoke of Springhill. Now, Sir, within the last few months it was whispered in my ear—and what a flood of recollections rushed on my mind at the moment it was whispered to me by your late Foreign Secretary—that the Institution at Hackney had entirely, at its own expense, educated and sent out ten Missionaries. The thought which struck me chiefly had reference to that honoured man, the President of the Institution—that last ray of the glory of the period when this Society was formed, who, if not as father, yet as a son acted with him who was one of the fathers, taking minutes for him at the table—who, if not as a founder, yet acted with him who was one of the best of the founders, being clerk to the Rev. Matthew Wilks on the day when this Society was formed—the thought struck me, that “the last ray of that glory had passed from earth.” One tear over his grave—one word of respect for his memory! May his students all cultivate his spirit, and all of them soon be one—without any jarring discord—in their love to this Society, and, at the same time, in their love to one another. He has passed from us within the last few months. His place is vacant, but many of his students are present; and we may rest assured that, imbued with his spirit, they will follow his example [cheers]. May that Institution with which he was connected never want a tutor having the same spirit of loveliness which characterized George Collison [cheers]! Nor could I, while casting my eye around this platform, and remembering how, with my beloved friend and colleague, Dr. Henderson, some years ago, we recommended to you Dr. Legge, help wishing that Highbury might send you another Dr. Legge, and I trust that another is even now training there to gladden the hearts of us all. The resolution which I have to move is this:—

That Sir Culling Eardley Smith, Bart., be the Treasurer, the Rev. A. Tidman be the Foreign Secretary, and the Rev. J. J. Freeman the Home Secretary of the Society for the year ensuing—that the Directors who are eligible be re-appointed—that the gentlemen whose names will be read be chosen to fill up the vacancies of those who retire, and that the Directors have power to fill up vacancies. Also, that the Trustees of the Society be, *ex officio*, Members of the Board of Direction. And that the thanks of the meeting be given to the Treasurer, the Secretaries, and Directors, for the manner in which they have conducted the affairs of the Society during the past year.

I trust that the vote upon this question will be such that, let what will come, not another word of controversy from the Directors will be thought needful. I cannot refrain from proposing, as an addition to the resolution,—

That the cordial thanks of this meeting be presented to the Secretaries, Treasurer, and Directors, for the manner in which they have conducted the affairs of the Society during the past year. [loud cheers].

Mr. T. ADKINS, of Southampton, minister, said: I came here with the full determination to adhere to the apostolic command, “Be swift to hear, be slow to speak;” but, having been requested to second the resolution, I felt that, having devoted the ardour of juvenility to this cause, and laboured in it for many years with some measure of devotedness, now, in the snows of advancing years, I would not even appear to be a recreant to a cause which has had the ardour of my youth and shall have my best efforts and fervent prayers till life itself shall terminate. It is a generally received axiom that greatness never appears so truly great as when it has to contend with difficulties. The classical historian of the renowned Alexander said there was only one thing wanting to complete the perfection of his picture, and that was, that he should be seen battling for a time with adversity. Poets have told us that the orb of day never appears so truly glorious as when it is seen struggling through the darkness of a temporary eclipse; and I believe I shall have an echo from every bosom in this vast assembly when I declare that this cause, always great—this Society, which has increased in strength and in the development of its character as years have rolled on—never appeared so truly magnificent as it does on the day on which we are assembled. For my part, instead of offering the terms of condolence to the secretaries, officers, and constituency, I would offer them terms of unfeigned congratulation. There would never have been that concentrated—shall I say that microscopic—attention to the claims of this Society, which has elicited such good results, had it not been called to pass through temporary adverse circumstances. It has passed an ordeal—that ordeal has been a fiery one; but the Society has come forth like gold purified seven times from the furnace, and never has it appeared so truly excellent as on the day on which we are convened (cries of “Hear, hear”). If you were to paint the moral portraiture of this Society, the temporarily discouraging circumstances through which it has passed would serve only as a dark background, upon which would be painted, with clear discrimination, and

stand with bold relief, the lovely features of uncompromising firmness, unimpeached fidelity, and ardent attachment to truth. I trust that the resolution which has been proposed will be met with a chorus of joy from all whom I have the pleasure of addressing [cheers].

The resolution was then put and carried, the entire meeting standing to express their approval.

Sir C. E. SMITH in proposing a vote of thanks to the Chairman, said: That valuable as were the services of the respected and honoured father of the Chairman, they must all rejoice to feel that the Chairman had that day been discharging a duty equally great, and whilst they thanked God for the liberation by the father of the bodies of the negroes of the West Indies, they could also thank God that the son loved to contribute to the liberation of human souls from the far worse domination of sin.

That the respectful and cordial thanks of this meeting are here presented to Sir Edward North Buxton, Bart., for his kindness in presiding on the present occasion, and for his valuable services in the chair.

Mr. G. CLAYTON, in seconding the resolution, said: We have had a halcyon day. Few such days are recorded in my recollection as we have had the pleasure of spending on this occasion. Some may have entered the room with fear and trembling; but, as in many similar cases, our fears have been put to the blush, and I trust that our faith in God, who is the Author of peace and the lover of concord, without whom nothing is strong, nothing is holy—who has said, “I will work, and none shall let,” it will have been strengthened by what we have witnessed this day. As regards the resolution, it is an encouragement to know that that promise of Divine revelation is in course of fulfilment before our eyes. “Instead of the fathers, it shall be the children whom thou shalt make princes in all the earth.” Sir, it is a princely position which you have occupied to-day—a position which the kings and rulers of the earth, if they were wise, would regard with envy. Allow me to conclude with four recommendations. Think much of the Society—pray much for the Society—speak much for the Society—and, above all, give much to increase its funds and augment its resources [cheers].

Sir C. E. SMITH then put the motion, which was carried by acclamation, the meeting standing to express their concurrence.

The CHAIRMAN: I will say but one word, my friends, in concluding this meeting. I can assure you it has given me great gratification to fill the honourable post which I have occupied this day. I have listened to the proceedings with the deepest interest, and I hope that any interest, not in this Society only, but in the great cause of Missions generally, will have been increased by my presence here to-day. I trust that prosperity will continue to attend this Society. While you have good reason to continue your confidence to those gentlemen to whom you have intrusted the management of your affairs, my own opinion is, that this Institution and others of kindred nature will have great difficulties to contend with, probably, during the ensuing year; and you cannot retire with a better resolution than to follow constantly the injunctions of Mr. James, of Birmingham, to commend it to God continually in your prayers. I feel much indebted for the kindness with which I have been received this day [cheers].

Mr. JOHN BLACKBURN pronounced a benediction, and the meeting then separated.

ADJOURNED MEETING.

The Adjourned Meeting was held at Finsbury Chapel, and was very numerously attended. Dr. LEIFCHILD took the chair.

The proceedings having been commenced by singing, Mr. JUKES, minister (of Bedford), engaged in prayer.

The CHAIRMAN then rose and said, that the meeting would be glad to learn that one of the most numerous and deeply interesting meetings ever held in connexion with the London Missionary Society took place that morning. His anticipations regarding it had been more than realized. He occupied the position of Chairman rather unwillingly. If it were an honour he did not deserve it; if it were to relieve him from speaking on behalf of the Society he did not deserve it [laughter and cheers]. Now that the whole state of the Society had been laid bare, and the labours of its Secretaries disclosed, his mind was not only satisfied but cheered. He approved of the mode in which the affairs of the Society had been conducted with reference both to China and Tahiti—[loud cheers]—and he rejoiced in the manner in which its funds had been managed. It was astonishing, that during the past year, considering the circumstances of the times, the funds had not been greatly diminished. Large sums had been subscribed to relieve the distress of Ireland, but the receipts of the various Missionary Societies had been but little decreased, and indeed the income of one had increased. [cheers]. That was a proof that God was with them, and giving a right direction to their minds [hear]. God had greatly blessed the Christian Instruction Society and London City Mission. The result of such labours must be to promote the interests of this and other Institutions seeking to extend the blessings of the Gospel to the uttermost parts of the earth [hear, hear]. Looking at the success with which God had blessed them in connexion with their labours among the Jews, and remembering that their conversion stood identified with the bringing in of the fullness of the Gentiles, they must arrive at the conclusion that the time would speedily come when God would not only give to his Son the heathen for his inheritance, but the uttermost parts of the earth for his possession [cheers].

Mr. D. E. FORD, minister, rose to move—

That the enlarged facilities afforded by the providence of God for the wider extension of the Gospel in heathen countries presents the most powerful inducements to young men of tried Christian character and suitable qualifications to devote themselves to this sacred and glorious enterprise.

When they got nearest the throne and prayed “Thy kingdom come,” he would ask, did they ever then feel as they ought the claims upon them to promote that kingdom? There were, however, seasons when it seemed that their only wish was, that Christ might be glorified with their bodies, and that their spirits might be his, and then in some measure they realized the solemnity of their work. The world could not sympathize with the Christian in his efforts, but a day would come when their importance would be seen. The honour of the nineteenth century would be, that it matured a work whose design was to convey the message of Heaven’s mercy and to complete the triumph of the Saviour’s cause. He was sure he spoke the sentiments of the constituents of the Society when he said, that he honoured and confided in the Directors who were placed at the helm of affairs [cheers]. There were many blessings connected with these Institutions which never appeared in

the Report. The meetings held in connexion with it had been accompanied by the conversion of some of those attending them. The resolution had reference to young men. Were there none present who would consecrate themselves to the Missionary cause? Let not bashfulness or timidity keep them back. If they might not be deemed suitable for foreign labour, important spheres of usefulness might open before them at home. He earnestly prayed that the present services might be the means of the conversion of souls [hear, hear].

Mr. CAMPBELL (of Edinburgh), minister, in seconding the resolution, said that it referred to a matter which had awakened the deep solicitude of persons in every part of the country. It had been more than implied that there was a lack of agency for missionary work. He was exceedingly unwilling to think there was a want of competent men to carry it on. That deficiency must arise from some misapprehension. Want of money might be remedied, but the want of men of ability, education, and piety, should impress itself on the churches, and lead them often to make it a subject of conversation and prayer. In the pulpit and in the parlour; in the sanctuary and by the fire-side; children should be made acquainted with it; so that, when God touched their hearts, they might be led to say, “Here am I, send me.” There was a close connexion between the prosperity of the Missionary enterprise and the spirituality of their churches [hear, hear]. At their very doors there was a large population drifting away from their influence; and, besides that, the whole world was lying in the wicked one. The means, however, were in their hands, by which their conversion might be effected, and yet there was a want of men to consecrate themselves to that work. What would Paul have said to such a state of things? Was there only here and there a Titus who would naturally care for the welfare of others? The fact implied in the resolution showed that an inaccurate view was taken of these things by multitudes. Many who only give that others might go ought to go themselves [hear, hear]. It might be their vocation to do more than simply give their money. The lack of agency might arise from its being too much left to spontaneous surrender to the work. An appeal had that morning been made to the tutors of the academics and colleges. In the college in which he was educated, they had sometimes felt regret when their young men were called to labour in other and distant parts of the country; but they never regretted when a young man gave himself up to the heathen world [cheers]. He saw not why those who were already engaged in the work of the Gospel should not hold themselves in readiness to follow the guidance of Providence. If, when China was opened, there had been fifty men ready to say, “Here are we; we will abandon our flocks, and count all things but loss to promote the kingdom of Christ in that country,” he was satisfied that there would have been no want of funds. Let it be proved that there were men ready to go to the work, and he was sure that even £100,000 would be speedily raised. If God were opening doors of usefulness to them in various parts of the world, did it not become them to consider whether it was not their duty to respond to it. Let his brethren consider whether there should not be an array of men standing before the church and the country ready to engage in this enterprise. The Directors ought to throw themselves back on the churches, and demand the aid that was required [cheers]. To their educated young men, engaged in mercantile concerns, he would say, ought it to be taken for granted that they were not in preference to engage in missionary labour, notwithstanding the worldly advantages that appeared to be opening up before them in their present pursuits? It was true, they would not obtain money, as the result; but they would enjoy all that money could procure [cheers]. He charged fathers and brothers to place before their children the probability that they might be called personally to promote this cause. Mothers should teach their sons that no position was so important as that of a Christian minister. And sisters should inculcate on brothers that the highest post of favour was that of being engaged in fields of foreign missionary labour [cheers].

The resolution was then put and carried. Mr. J. KENNEDY, minister, said the resolution which he rose to move, like the last, appealed to the young. It was as follows:—

“That the present urgent claims of the Missionary cause are affectionately commended by this meeting to the most serious attention and generous support of the youthful classes throughout our country, on whose warm attachment and entire devotion its future extension and prosperity must, under God, depend; and the meeting urges upon all friends of the Society to combine in every practicable form of association for aiding onward the triumph of the Saviour in the salvation of the heathen.”

There was a most intimate connexion between the appeal in the two resolutions. Had they ever heard of young boys uniting, in a right spirit, to collect funds for the Missionary cause, without some of them giving themselves personally to the work? If twelve youths would combine in forming a juvenile association, he had no doubt that at least one of them would be found becoming a Missionary. He could go back in recollection twenty years, and remember a small company of very boys uniting to form such an association. They felt that their meeting should be opened by prayer; one of them led their devotions, and he could trace them now—two or three had been removed to eternity, one occupied an important station in India, and there were two or three others who could scarcely resist a personal application to the work. The resolution referred to a distinct subject; and he wished that he could carry out the application of the sermon preached at the Tabernacle on the preceding evening. They were then taught that man, left to himself, never discovered the attributes and character of God. Whatever difficulties might prevent, the solution was to be found in the fact, that man had never discovered the Creator simply by the contemplation of his works. What were the results of all the inquiries of ancient philosophers? They were led into every description of absurdity. Men were charmed with the oratory and the poetry of the Greeks; but when they followed them into their temples, what did they worship? The gold, the silver, and the precious stones. What those men by mere human reason failed to accomplish had not been achieved up to the present day. In China the majority of the people believed that all things existed from eternity. Their ambition was annihilation, and even their gods went, according to their belief, into that condition. The immortality for which the people looked was nothing but the old doctrine of transmigration of souls. They found no satisfaction, however, in the prospect, nor could they obtain satisfaction until they were brought to a knowledge of Christ. Let the young carry out that train of thought and it would have a beneficial influence upon their hearts. He hoped that every child would, in some way or the other, connect himself or herself with a Missionary Society [cheers].

Dr. MASSIE, in seconding the resolution, said that the cause of Missions was one to which his life had been consecrated; and while reference had been made to boys identifying themselves with Missionary interests, he had been led to reflect on former days. A youth mentioned to his father his desire to become a Missionary. The father said to him, “When you were born the bells were ringing for the people to go to church, and I then consecrated you to the service of Christ, if he should touch your heart by his grace; but I will never consent that you shall become a Missionary.” While that young man was studying for the ministry it pleased God to remove his father to heaven. He afterward wrote to his mother on the subject, stating that if she were opposed to it he would not engage in a foreign field of labour. The mother in reply said, “That she knew that he had determined to give himself to that department of Christ’s vineyard, and she would never stand between him and Christ” [cheers]. That mother was still alive, and, although advanced in years, had never regretted it. The position of a Missionary was the most honourable that could be sustained. What had produced the moral revolutions that had taken place in India? They were all attributable to the influence of Missionaries.

There were thousands now alive in India who, but for Missionary influence, would have entered eternity with their blood in the skirts of their garments. Would not his Christian friends wish to save, not only from the funeral pile, but from that pile whose torments would never end, the inhabitants of that country? He knew they would. Let them, then, sustain the Missionary cause. He had personally witnessed the funeral pile, and the cries of the victim sounded in awful echoes in his soul for months afterwards. But if they could hear the cries of those who had died without an interest in Christ, and who had gone down with a lie in their right hands, would they not desire to save others from being added to the number? Would they not in plucking the brands from the burning? He had seen in the *Congregational Scottish Magazine* a letter from Mr. John Wardlaw, containing an account of a man of colour, whom he (Dr. Massie) knew well, and who had been instrumental in the conversion of many souls. Would they not meet those whom they had been the means of converting in that land where there would be no farewells? Would they not then hear some one saying, "Through the medium of Mr. Buyers I was saved!" and, on hearing the name, would they not say, "Mr. Buyers! we were the means of sending him out and sustaining him?"—and thus, through eternity, they would rejoice in what they had done to promote this cause. Last year the young took up the case of the Missionary ship, and purchased it. Could they not, this year, take up China [cheers]? It might seem absurd—but the Sunday-school with which he was connected raised £20 per annum for the Missionary cause; and, if that example were followed, the required sum of £6,000 or £7,000 might easily be raised [cheers]. He trusted that Sunday-school teachers would press the subject on the consideration of those committed to their charge. Let the young be active and energetic; and let them remember, that, however poor they made themselves, they would not render themselves so poor as Christ did to redeem them [cheers].

Mr. C. KATRAY (Missionary from Demerara) rose to support the resolution. The engagements of the evening had brought to his remembrance events that had transpired many years ago, when he was a youth. There was a minister, pastor of the church with which he was associated, who not only pressed the Missionary cause on the attention of youth on the Sabbath, but who went from house to house to interest them in it. The result had been, that more than one had become a Missionary [cheers]. He trusted that Ministers would follow that example. He remembered a young man who, entering a place of worship, found it a time of love. He left it a converted character, and subsequently became a Missionary. He endured much persecution in carrying on his work, but when his enemies thought that they had gained a triumph by his death, the knell of the accursed system of slavery was rung. He had alluded to the late John Smith, of Demerara [cheers]. He felt warmed when he heard the name of that devoted man on the morning of the day, and still more warm on being in the presence of his spiritual father that night [cheers]. He would not attempt to enforce the resolution, but leave Ministers to carry it out in their respective spheres of labour [applause].

The resolution was then put and carried.

Mr. W. ALLON, minister, rejoiced that controversy had been excluded from the platform that evening; not that he had any objection to it in its proper place, but he thought that was not the proper tribunal to decide on such questions. Time was when it was necessary to defend Missionary operations, but that was not the case now. The work had been lauded even in St. Stephen's and by the *Westminster Review*. Nothing now remained but to hear of the triumphs of the cause; and he, therefore, rejoiced to learn from Missionaries the details of their labours. Missionary enterprise had grown from strength to strength. Was it necessary to vindicate the Society now that it stood before them with such manifest tokens of the divine blessing? [cheers.] He rejoiced in bearing testimony to the confidence he placed in the Society. It arose from no constraining influence on his mind, but from the spontaneous conviction of his heart. It was not surpassed by any Society in the Church or the world. At the risk of being classed with those who never thought for themselves, but just fell in with the stream, he must take leave to deprecate earnestly the spirit of social scepticism. He wished to avow himself a believer, to a large degree, in men, and especially in Christian men [cheers]. He had chosen as his household gods these three—Faith, Hope, and Charity, and was resolved through life that he would always believe, hope, and love wherever he could. He would, as far as possible, eschew all fault-finding, and choose rather to commend men than to condemn them to their injury [hear, hear]. It was only little men who carp and cavilled. The greatest men were those who believed in mankind. He hoped, however, that he should always acquit his conscience, by reproaching what he conceived to be wrong, and by steadily adhering to what he believed to be right [cheers].

"That this meeting is deeply convinced of the value and importance of congregational and other associations for the purpose of augmenting the funds of the Society; and it trusts that the system of district agency, which has been partially adopted, may prove so powerfully beneficial as to justify its more extended application."

Mr. DAVY, of Wells, minister, in seconding the resolution, said, that it was their privilege to know that the Missionary enterprise was no experiment. Great were the difficulties of the founders of the Society; but great, they were assured, would be the ultimate success. It was now known more fully than formerly what was meant by the church being the light of the world. Whatever clouds might occasionally overshadow the scene, the watchword must be "onward," and they must anticipate a consummation that would accord with the representations given in Scripture of the triumphs of the Redeemer's kingdom. Difficulties would often arise from the want of commensurate means, both of men and money, to take possession of the openings that presented themselves. How must they meet them? By doing more for the Society in the church, and pleading more for it in the closet. He earnestly desired that some means could be adopted to connect, by a graduated scale, the young with the parent Society, in order that they might regard themselves as identified with it, and thus be induced more strenuously to lay themselves out for its advancement. With a view to accomplish the triumph at which they aspired, they must infuse a Missionary spirit into their children. They must suffer no difficulties to impede their progress. They had the promise of God that the world should be converted to Christ, let them, therefore, energetically consecrate their energies to this enterprise [cheers].

The resolution was then put and carried.

Mr. J. J. FREEMAN, minister, briefly moved:—

"That the cordial thanks of this meeting be presented to the Rev. Dr. Leitch, for his kindness in presiding on this occasion."

Dr. BEDFORD, in seconding the resolution, reminded the meeting that the Missionary services in the metropolis were about to close, but those who had to return to the country must continue to plead the cause throughout the year. He trusted that they would all carry with them the energy which the cause demanded. The Chairman and himself were old friends, and he rejoiced that their love and ardour in this enterprise remained unabated [cheers]. He trusted that their last prayer would be, "Let thy kingdom come, and thy saving health be known among all nations." Nothing had rejoiced his heart more, and he was cradled in the Society, than to see the young ministry taking so deep an interest in the welfare of the Institution [cheers]. For the last three or four years he had been engaged in examining the students in the colleges, and he believed that they were characterized by a spirit of devotedness to their Master's cause [cheers]. There might be a little attachment to German speculation, but that would soon wear off and give place to the love of practical truth.

The resolution was then put and carried by acclamation.

The CHAIRMAN, in acknowledging the vote, remarked that it had been observed that evening, that they should endeavour to enlist the youngest in their congregations in behalf of the Missionary cause. He had done so. He had a Society which he called the Youthful Branch Society, and some children not more than eight years of age belonged to it, and understood its objects. One child connected with it went to his mother and said, we have some superfluities in the course of the year, may we put them in the box for the Missionary Society, and call it the self-denying box [laughter]? Every anniversary of that branch brought forth the self-denying box. He was quite sure that those who had been present at this meeting, and at the one held that morning, could say that they were two of the best annual meetings of the London Missionary Society they had ever attended. He thought that from this moment forward they might take as their motto, "Thank God and take courage" [cheers].

A verse having been sung, the benediction was pronounced, and the meeting separated.

We learn that Mr. Layard's excavations of Nimrod are going on prosperously. About thirty more bas-reliefs, a colossal winged lion, and a bull, have been placed on rafts to be floated down the Tigris, and shipped from Bussorah to the British Museum.

CONGREGATIONAL UNION.—ADJOURNED MEETING.

Friday, May 14th.

Dr. HAMILTON took the chair at ten o'clock, and after a brief engagement in prayer, business was resumed. The first matter which engaged the attention of the assembled brethren was the means that had been taken by the Union to adjust the differences that have unhappily existed between the Irish Evangelical Society and the Irish Congregational Union. It was thought desirable that an amalgamation of their bodies should take place, with a view to admit of their united energies being brought to bear upon the spiritual condition of the country, to the service of which they were both devoted, and at the last assembly of the members of the Union at Plymouth it was resolved that its mediation should be employed to effect that object. The Report of the Committee appointed to promote this end had been prepared, and it was now ready to be presented. After some discussion as to whether the Report should be read, objection having been taken to some of the details contained therein, it was decided by the meeting to receive it. The Chairman then ordered it to be read. It referred to the various sources of misunderstanding whence had sprung the unpleasant disagreement which it was the business of the Committee to remove—to the meeting which the Committee had had with the gentlemen deputed by both the societies, to confer with them upon the most proper mode of attaining a harmonious co-operation—to the plans which had been generally approved of to secure a perfect concentration of their hitherto scattered forces, and to such other practical suggestions as might, in the opinion of the Committee, prove serviceable. The Report was, after some observations by Mr. JAMES, Mr. BURNET, Dr. MASSIE, Dr. BEWGLASS, and others, unanimously adopted.

Mr. BLACKBURN then announced that Mr. James would read the Report upon British Missions, and that the resolution referring to its adoption would be moved by Mr. Campbell, of Edinburgh, one of the Deputies from the Congregational Union of Scotland. In introducing the Scotch brethren now for the first time, he begged to apologise to them for what might seem some discourtesy on the part of those who had arranged the order of their proceedings. He hoped that no such impression would be allowed to remain on their minds.

Mr. JAMES then proceeded to read the Report. In respect to the Home Missions, the Committee had little to report that was of a novel character. Fresh difficulties had grown up in various places, owing to the hostile attitude which the clergy of the Establishment had of late assumed. The Government scheme of education too would seriously interfere with their operations. As to the funds, the receipts were last year over those of preceding years, but the expenditure was much larger. It would be necessary for proper attention to the interests of the Home Missions that one paid Secretary should be appointed. The Irish Evangelical Society had been nobly supported by the liberality of British Christians in its efforts to alleviate the sufferings of the unfortunate Irish. £10,000 had passed through its hands for the relief of the destitute, and to the most judicious application of that sum the Committee had paid due regard. The Committee then passed in review the various matters that have engaged its special attention—the reconciliation of the Irish Congregational Union with the Evangelical Society—the Connaught Mission—Itinerary, and the providing for the several churches an efficient and faithful ministry. The Committee regretted that the income was not equal to the demands upon it, and urged wealthy churches to devote more pecuniary aid to these projects. It recommended the organisation of several wealthy churches in the same district, for the special purpose of furthering such ends. The income of the Colonial Missions had decreased considerably, and needed to be replenished by some such places as had been suggested.

Mr. CAMPBELL, of Edinburgh, in moving the resolution founded on the Report, assured the Chairman that there was no need whatsoever of apologizing to him or his brethren, for it was far from being their wish that the valuable time of the assembly should be taken up with attention to mere trifles of etiquette. That which pleased them most was the really business character of such meetings. He would take that opportunity, as a deputy from the Scotch Congregational Union, to thank the meeting for the gratification which the visit of Dr. Bedford, as the representative of the English Congregational Union, has afforded his brethren in Scotland. It was with them in this matter a principle, that the last was always the best; and he most cordially thanked them for the wholesome and hallowing influence which was exercised upon the meetings of his Scotch brethren by the presence of such deputations. Moreover, he would not repress the expression of gratitude which he deeply felt on account of the spontaneous liberality that had interposed on behalf of his destitute fellow-countrymen in the Highlands. No appeal had been made; but when it was known that want existed there, aid was immediately extended. The amount contributed was a mark of British generosity, and the mode of its transmission was an evidence of the full confidence reposed in the officers of those societies to whose care the money was entrusted. He was happy to be able to speak favourably of the proceedings of the Congregational Union in Scotland. Their churches had made, within the last two years, great efforts for getting rid of chapel debts. £4,000 had been already paid off; £7,000 were in hand; £3,000 had been promised, and was just now to be collected; so that, in two years, they had raised £14,000, and he hoped that another year would not pass ere their chapels were completely free. All that was needful was proper exertion. Their principles were good and true: on them they might cast themselves with perfect dependence. As to the Home Missions in Scotland, they were in a somewhat depressed state, but this was partly owing to the cause just assigned. He felt, then, that he was not out of place in moving this resolution. He was very much interested in the subjects referred to. He knew the importance attaching to Home Missions—the necessity that existed of keeping pace with our rapidly increasing population,

and supplying them with religious instruction. He would, before he concluded, congratulate the Committee upon the success of its mediation between the two Irish societies. He was confident that the most gratifying results would issue from the reconciliation now effected.

Mr. BOAZ, Missionary from Calcutta, seconded the resolution. He felt great interest in all the matters referred to in the Report. There was much in it with which Indian Christians could heartily sympathize. It should not be forgotten that the East India Company had an ecclesiastical establishment in its dominions. That institution had been, for a time, exceedingly polite and courteous; but lately it has been entirely the reverse. From its aggressive proceedings, it had become necessary to begin the ecclesiastical controversy. The Missionaries long confined themselves exclusively to that teaching which makes wise to salvation, but now they were compelled to preach the Gospel with more particular application to the controverted topics. The Established Church was in a most anomalous position. Its funds were drawn from reluctant Hindoos, while its members, consisting mainly of civil and military officers, were fully able to contribute whatever its demands required—nay, more, they were willing so to do. Then, as to the Popish teachers which it commissions to execute its work. These had become very active, nor were they as strenuously opposed as formerly. That excellent man, their good bishop, was kind to the Missionaries—in his private capacity, very kind—but, when he put on his mitre, he was vehemently hostile to them. They had, therefore, to struggle for their principles, and to give those peculiar to them much greater prominence. The converts in Calcutta were good materials to work with. They tested all ecclesiastical pretensions by the Word of God. As an instance, he mentioned that a bishop in full dress, and accompanied by a numerous train of officials, visited a missionary school, and bore a silver stick or mace as an ensign of his authority. After his departure, one of the scholars took a Testament, and, when asked what he was doing, said he wished to learn from the Epistle to Titus what bishops had to do with silver sticks. Missionary effort was anterior to that of the Establishment, and Missionary influence had penetrated deeper, and had been more widely diffused. He looked forward to the time when the East India churches would be entirely independent of British assistance. He gave them most gratifying instances of the liberality of the members of East Indian churches. He very cheerfully seconded the resolution.

The CHAIRMAN then called on the Committee appointed to consider what revision of the constitution it was desirable to effect to read its report. Mr. A. WALLS stated that the alterations proposed were very slight indeed. After a brief discussion on some of the details, the report was adopted.

Mr. ALGERNON WELLS then read the Report of the Magazines. The Committee was much pleased in presenting its Report. The circulation and profit arising from the sale—the vigorous tone, and generally wholesome influence of their periodical publications, were such as to afford it great gratification. The circulation, in 1846-7, of the "Christian Witness" and "Christian Penny Magazine" had been 1,600,000. The profits of the sale of the "Witness" were £745; of the "Penny," £509: total, £1,254, to which should be added the interest of a sum realized by the sale of the "Witness," so that the clear net profits were £1,384. By the distribution of these funds fifty aged brethren had been benefited, and a considerable balance still remained in hand. The Committee could not too warmly congratulate the editor on his success. His labours and services it was not possible too highly to appreciate.

Mr. WIGHT, of Edinburgh, a deputy from the Scotch Congregational Union, moved the adoption of the Report. He was much gratified by having the privilege of expressing his cordial concurrence with the sentiments of respect and approval towards the revered editor. He felt the deepest interest in the prosperity of the Magazines, for he knew the extensive influence for good exerted by them. Their success confirmed him in the opinion he had formed when the first mention of starting the "Penny Magazine" was made in Manchester, that dependence might be placed in the editor's judgment, and he now saw the advantage of their having a man to fill such a responsible post who had a will of his own.

Mr. J. ELY, of Leeds, considered the circumstance of their Magazines having obtained so wide a circulation of the utmost importance, now that such an array of powerful and determined hostile influences had been ranged against them. To cope with these there was need of the strength and indomitable energy of the editor. The time had fully arrived for a thorough indoctrination of the people in our principles, and of this there existed among them a very general and lively conviction. He had lately visited some churches in rural districts which had to contend against the sapping influence or open hostility of aristocratic power, and in such cases he felt it his duty to insist upon the obligation of adhering to the principles which distinguished them as a body. To his appeal and representations he invariably received a hearty response, indicating that the soil was now ready for the good seed. He was much pleased at the relation which now existed between the Editor and the Union. The dissociation which the present arrangement has effected had, in his mind, great advantages. The Union was not responsible for all that appeared in either of their publications, and of this he was glad, as he confessed that there were occasionally some things in the "Witness" not quite to his taste. He thought, for instance, that an institution with which he was connected, the Evangelical Alliance, was spoken of sometimes in a too sarcastic tone. Now, when he entered the Alliance, it was on the distinct understanding that there should not be required of any of its members any compromise of principle—or suppression of their opinions. Besides, he did not altogether admit the propriety of the Editor's travelling out of our own denomination. At the same time, he was quite aware that, if they were to have the right man, it was an indispensable condition that he should be at full liberty.

Mr. J. ANGELL JAMES congratulated the aged brethren

upon the success of their periodicals. No one could render these so effectual service as the editor: his intelligence, piety, and devotedness ensured the triumph of whatever he undertook. With the remark of his friend Mr. Ely he agreed; and of this the Editor was aware, for he had several communications with him; but, in justice, he should say that his objections or remonstrances were always treated with more deference than they were entitled to, proceeding from one so humble as himself. As to the Alliance, it had not in any way affected his attachment to Dissent. He was every inch of him, and of inches there were no few, a tough Nonconformist. He was not, in any degree, disposed to compromise his principles; but, in putting them forward, he now endeavoured to do so in the spirit which it was the great end of the Alliance to foster and diffuse. Among his own people, he constantly insisted on the duty of being faithful to their peculiar tenets, and tried to guard against all paralysis in respect to their distinctive principles. He would, however, caution his brethren, especially the younger, against their engaging in any of the exciting controversies of the day, from political rather than spiritual motives. There was great danger of this.

A MINISTER wished to remind his brethren of the provocation which Dr. Campbell had received to use harsh language, and it was a marvel to him that he was so moderate. The magazines had a wide circulation among the Methodists, and it would prove a great benefit to let them into the secrets of their despotic masters. He predicted for the worthy editor, when some man in the Hanbury succession should undertake to write the memorials of the present Dissenting generation, the reward of posthumous fame, as he believed him deserving of the most profound gratitude and admiration of the present age.

Dr. MORISON was desirous to mingle his feelings of sincere congratulation with those to which his excellent brethren had given utterance. There was no reason for any rivalry between the magazines of which he and Dr. Campbell were editors; their object was nearly identical, and in it all of them were interested: it was their own. He felt that no rivalry did exist. The entire freedom from control referred to was necessary for the satisfactory performance of editorial duties. He cheerfully awarded to his friend Dr. Campbell the highest praise, and felt that his services had laid the churches generally under deep obligation to him.

Dr. CAMPBELL was greatly cheered and encouraged by their high appreciation of his services. He felt that his position now was exactly what it ought to be, and he was intensely gratified that in this point he and his respected brethren were quite agreed. Of course he was not their oracle, and their periodical disclaimers of all connexion or concurrence with him were very serviceable. They pleased him, as they would put the relation in which he stood to the Union and its members in a clear light. He would not act as he had done if he were not really independent of them: he would commit no man to a course of which he did not approve. His friend Mr. James had stated that he ever tried to cultivate the spirit of the Alliance in connexion with a firm advocacy of what he believed to be true, but it was certain that other members of the Alliance did not so act. If he did not belong to the Alliance there was another society to which he did, and to which their esteemed chairman and Mr. Ely had sent in their adhesion—the Anti-state-church Association, and in another year his friend Mr. James would come in. For the advice tendered to him and the prayers offered in his behalf he was most grateful, but he should like that the "Witness" were occasionally enriched by the contributions of those brethren whose names graced the pages of that excellent publication, "Evangelical Christendom." Now, he sincerely desired some assistance from his valuable friends, Mr. James and Mr. Ely. There was one excellent work of Mr. James's, and a few articles conceived in its spirit, and executed in its style, would match him well; he meant Mr. James's admirable attack on the Church, which he purposed reprinting some day. Now, he would just say that when Mr. James wrote that book his benevolence was not so fully developed as it has since been; and that, though his ardent attachment to truth has not cooled, it does not now take the same form as previously, because a purer element of love has mingled with it. He had not yet numbered the years which Mr. James had, and possibly a like change would come on him; but there would be probably less to try his patience and provoke his anger, and then his benevolence might enlarge and overtop all his other passions. With respect to the circulation of the magazines, attempts had been made to limit it and to understate it. He had heard of efforts to shut them out from some districts, but very rarely would such avail. The magazines had secured for themselves entrance into all parts of the land. The rival publication was principally circulated, he believed, by a few wealthy persons who distributed it gratis. The "Christian Penny" was purchased by the poor of all denominations. One word on the articles in the "Witness" upon Methodism. He knew the system well. Much in it he admired, but he knew, too, and detested its despotism. But for that he would not, it was probable, have been in the Independent body now. For the Methodists he entertained a sincere affection, and had no desire to hurt or irritate them. But he had observed, with considerable alarm, the direction which Methodist principles had taken in the colonies. He knew it was a fact that Government pay makes men Government slaves, and he had seen the operation of this principle in various quarters. Our Missionaries have always had to struggle against the hostile force of authority, but the Methodist Missionaries have ever gained the suzerainty or support of their civil superiors. Look to South Africa and other colonies. He appealed to them if the first article in the "Witness" gave any just occasion of such abuse as had been heaped on him. He cordially thanked them for their kindness, and would ever, in the main, remember that he was their servant.

The Report of the Committee of the Christian Mutual Provident Society was then read by Mr. CHARLES BURLS, the Secretary. It was an admirable paper, and all concurred in the importance of multiplying associations in connexion with the Parent Society, because

of the demoralizing and infidel character of other benefit societies, of the state of actual bankruptcy of many of them, and of the substantial benefits secured to the members of the Christian Mutual Provident Society.

Other minor business was then gone through, and the assembly adjourned.

[Our report of the proceedings of Saturday's sitting of the Union must be postponed until Wednesday next.]

LONDON MISSIONARY SOCIETY.—We have much pleasure in announcing to the friends of Missions the safe arrival of the Missionary barque, "John Williams," Captain Morgan, after a prosperous voyage of ninety day, from Tahiti, via Cape Horn, having on board the following passengers:—Rev. Charles Barff and Mrs. Barff from Huahine; Rev. A. Buzacott and Mrs. Buzacott from Rarotonga; and Rev. W. Mills and Mrs. Mills from Samoa, with a number of the children of the Missionaries sent home for education. The passengers in the Missionary ship fully confirm the important intelligence recently received in this country of the return of Queen Pomare to Tahiti, and the surrender of the patriots to the forces of the French protectorate.

LAMBETH.—An important public meeting was held on Monday evening, at the Horns Tavern, Kennington, to review the recent proceedings in Parliament relating to Government Education, and to take such steps relating thereto as the meeting might deem advisable. The attendance of the electors of Lambeth was specially requested. The meeting was very large and influential, and adopted almost unanimously a resolution not only condemnatory of the Government Education Scheme, but also one which will convey to Mr. Hawes the unmistakeable determination of many of his constituents to seek for a representative more worthy of their support. The meeting was addressed by the Chairman (Charles Jones, Esq.), Messrs. John Burnet, H. Richard, S. Green, S. A. Dubourg, J. Mirams, ministers. Messrs. Ellington, Medwin, and Woollaston. Mr. D. Pratt read a letter from Mr. Hawes, M.P., who wished it to be distinctly understood that his absence from the meeting was not to be considered as arising from a desire to shrink from discussion on the subject or of meeting his constituents. Owing to the crowded state of our columns, we can do no more than just mention the holding of the meeting and draw attention to the resolutions which appear in our advertising columns. The speeches were worthy of the occasion; and the practical step taken in the appointment of an Electoral Committee is well worthy of imitation by other constituencies.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—This Society held their thirty-ninth annual meeting on Friday, in Exeter hall, Lord Ashley in the chair. The Report gave a satisfactory account of their operations. The schools and Hebrew college, Palestine-place, Bethnal-green, have made great progress. Abroad they have Missionary stations at Jerusalem, Safet, Aleppo, Beyrout, Bagdad, Smyrna, Constantinople, Morocco, &c.; and four new stations have, during the past year, been opened at Cairo, Ispahan, Sawalki, and at Dublin. The whole number of foreign and home stations are thirty-three, at all of which schools have been opened with great success. The Society's hospital and dispensary at Jerusalem have, during the year 1846, attended to 3,585 patients. A great number of copies of the Holy Scriptures, both in English and Hebrew, had been circulated, and portions translated into various languages. The subscriptions for the past year, in addition to a sum of £5,831 12s. to the temporal relief fund, amounted to £29,046 6s. 6d., being an increase of £3,624 3s. 10d., over the preceding year. The Report having been adopted, thanks were voted to Lord Ashley for his presidency, and the meeting separated.

At a meeting of the friends of the Church Pastoral Aid Society, held on Tuesday, in Exeter hall, it was stated that the total receipts of the year were £29,941 6s. 10d., exhibiting an increase of £7,435 9s. 3d.

DOMESTIC SERVANTS' BENEVOLENT INSTITUTION.—On Tuesday the first annual general meeting of the General Domestic Servants' Benevolent Institution, the object of which is to relieve honest and industrious servants of both sexes, disabled, from age and infirmity, from service, took place in the Hanover-square Rooms. Lord Robert Grosvenor, M.P., the president, took the chair. The noble chairman said there were no less than 100,000 female servants in the metropolis alone, and at 3d. per week, which the annual sum required to constitute a member amounted to, the sum of £15,000 might be raised every year, a sum quite equal to meet all the distress existing amongst their body. Mr. Chester, the Secretary, read the Report, which stated that although the society had been in existence only since the 7th of May last year, it numbered 1,048 annual members, whose subscriptions amounted to £240 6s., received by donations and subscriptions from masters and mistresses, £775 5s.; and donations and subscriptions from servants, £229 12s.: total, £1,209 3s., of which sum £1,000 had been placed in the funds.—R. Hodgson, Esq., M.P., moved, and T. J. A. Roberts, Esq., seconded the report, which was adopted unanimously; and, after addresses by Messrs. Howarth, Allan Cooper, M. Brown, H. C. Robinson, and other gentlemen, thanks were awarded to the Chairman, and the proceedings terminated.

A large meeting was held at Manchester last week to petition Parliament for the abolition of the rate-paying clauses of the Reform Bill.

PROPOSED REMOVAL OF SMITHFIELD CATTLE MARKET.—The Farmers' Club have resolved, by a large majority, to express, in the form of resolutions, a decided opinion as to the removal of this market from the centre of the metropolis.

THE ATMOSPHERIC SYSTEM.—The directors of the London, Brighton, and South Coast Railway have definitely decided on abandoning the atmospheric system on the Croydon line.—*Evening Paper.*

ADVERTISEMENTS.

ANTI-SLAVERY LEAGUE.

THE FIRST GENERAL MEETING will be held at FINSBURY CHAPEL, on WEDNESDAY EVENING, the 19th MAY.
The Chair will be taken at Six o'Clock precisely, by
DR. BOWRING, M.P.

HOME MISSIONARY SOCIETY.

THE TWENTY-EIGHTH ANNUAL MEETING of the Society will be held in EXETER-HALL, TOMORROW EVENING, MAY 18th, 1847.
WILLIAM HUNTER, Esq., Alderman, will take the Chair at Six o'Clock.

EDWARD ALEXANDER DUNN, Secretaries.

ALGERNON WELLS,
Tickets of Admission may be had at the Society's Rooms, Congregational Library, 4, Blomfield-street, Finsbury; at Mr. Snow's, 35, Paternoster-row; and Messrs. Nisbet and Co.'s, Berners-street.

LONDON MISSIONARY SOCIETY. LEICESTERSHIRE AUXILIARY.

AT the ANNUAL MEETING, held on the 10th Inst., a Report was read, containing a strong opinion in approval of the Directors of the Parent Society, on all the points at issue between them and one of their number; when it was

Moved by Alderman Cripps; and seconded by Mr. Alderman Nunneley; and carried nem. con.:—

That the Report now read be adopted and printed as usual; and that the Meeting would take this opportunity of expressing anew its ardent attachment to the London Missionary Society, and its entire confidence in the officers and members of its Direction,—a confidence which not only has not been shaken by recent investigations, but has been greatly strengthened.

(Signed) HENRY FREEMAN COLEMAN, Chairman.

LAMBETH.

AT a PUBLIC MEETING, held at the HORNS' TAVERN, KENNINGTON, on MONDAY EVENING, MAY 10, to which the Electors of Lambeth were specially invited, CHARLES JONES, Esq., in the Chair,

the following Resolutions were adopted, with only a few dissentients.

Moved by the Rev. Henry Richard; seconded by Rev. Samuel Dubourg; supported by Mr. Henry R. Ellington:—

1. That this Meeting, now that the House of Commons has sanctioned by its vote the recent proposals of Government as to Popular Education, and after carefully reviewing the debates in Parliament on those proposals, are constrained to declare their unaltered conviction, that the system developed in the Minutes of the Committee of Council on Education is open to the objections that have been so forcibly urged against it as partial, and therefore unjust in its operation; as greatly augmenting the centralizing tendencies which of late, especially, have obtained in the conducting of our public affairs, as offering violence to the known scruples of a large portion of her Majesty's subjects, by compelling the pecuniary support of a religious teaching, against which they have ever avowed their conscientious objection; as tending, by the allurements it offers, to corrupt and debase the popular mind; and as failing to accomplish what it professes to aim at, viz., the education of the poorer and more neglected classes of the community, since it helps the rich, while it leaves the poor unaided; and that, therefore, this Meeting cannot but pronounce their deliberate condemnation of those proposals, and their hope that Government may even yet be compelled to abandon them.

Moved by Rev. John Burnet; seconded by Rev. James Mirams; supported by Rev. Samuel Green:—

2. That, seeing that one of the Honourable Representatives for this borough, a Member of her Majesty's Government, has deemed it right to support the measure of Ministers by his vote in Parliament, this Meeting are constrained, with the utmost respect for that honourable gentleman, to declare that he has forfeited their confidence, and has disentitled himself in the coming election to the suffrages of Dissenting Liberal Electors of the borough. This Meeting hope to see his place occupied by a Free and Independent Representative who shall consistently and effectively support the great cause of Civil and Religious Freedom. The Meeting, moreover, cannot separate without recording their satisfaction that the Right Honourable Charles Tennyson D'Eyncourt, the other Member for this borough, recorded his name among the few unflinching opponents of Government in a measure which the Meeting regard as more opposed to the interests of enlightened freedom, whether civil or religious, than any measure of modern times.

Moved by Mr. Medwin; seconded by Mr. Woollaston:—

3. That, with a view to give practical effect to the foregoing Resolutions, the following gentlemen be appointed an Electoral Committee for the Borough of Lambeth, with power to add to their number. [Names read].

Moved by Mr. Charles Foster; seconded by Mr. D. Pratt:—

4. That the best thanks of the Meeting be given to Charles Jones, Esq., for his able and impartial conduct in the chair.

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